A

FIERY PILLAR OF Heavenly Truth: shewing the *Way to a blessed Life.*

Composed by way of Catechisme, for the preservation of Gods people from *the spreading evils, and pernitious inchantments of papisme & other errors*; for the Detection of every mans condition; for the Consolation of *afflicted people, and for the Direction of all sorts of persons to Life Eternall.*

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A.W.g.l.

2. *Cor.* 10. 4, 5. The weapons of our warfare are not carnall, but mighty through God, to the pulling downe of strong holds, &c.

1. *Cor.* 1. 27. God hath chosen the foolish things of the world to confound the wise, &c.

Omnia dicta tanti existimantur, quantus est ipse qui dixit; & qui legunt non tam considerant quid legant, quam cuius legant, &c. Salvian contra Avarit. lib. 1.

By *Alexander Grosse, B. D.* Minister of the Gospel, and Pastor of *Bridsoard.*

Printed by *James Lindesay*, Printer to the Universitie of *Edinburgh*. And are to be sold by *Andrew Wilson*. Anno Dom. 1645.


IN DEFENCE

A FIERIE PILLAR OF HEAVENLY TRUTH: *Shewing the way to a bleſſed life.*

CHAP. I.

Queſtion.

WHat is the moſt needful and comfortable thing for every man to know?

Anſwere.

To know himſelfe to bee the Childe God. *Luke* 10. 42. *Ioh.* 17. 3. *Phil.* 3. 2. *Cor.* 13. 5.

Que. *Why is this Knowledge the moſt needfull, and moſt comfortable?*

Anſ. Becauſe God doth chiefly require it, and our happineſſe, dignity, peace, and ſafetie doth principally conſiſt in it. *Hoſ.* 6. 6. *Ier.* 9. 23, 24. 2. *Pet.* 1. 2, 3. 4.

Quest. *How may a man attaine th knowledge?*

Answ. By the preaching of the Wor 1 *Pet.* 1. 23. *Acts* 26. 15, 16 17, 18.

Quest. *How doth the preaching of th Word worke this knowledge in us?*

Answ. By two things:

1. By bringing us to a cleare sigh and lively feeling of our misery by sin *Rom.* 7, 7 9 *Act.* 2. 37.

2. By bringing us to the knowledg of our redemption out of that estate b Christ. *Luke* 3. 3. *Luke* 24 47.

Quest. *Wherein doth our wretched nesse consist?*

Ans In two things: First, in the loss of happinesse. *Gen.* 3. 17 23. Second ly in the gain of misery. *Psal.* 14 3

Quest. *Wherein stood that happines Which by him we have now lost?*

Answ. In being like God in holines and true righteousnesse without corru tion. *Gen.* 1 27. and being conformab to the Law of God in sound obedien without imperfection. *Eccles.* 7 29.

Que

Que. *What is it that maketh our estat now so miserable?*

An. Sin, and the curse due to sin. *Iames* 1. 14, 15. *Gal.* 3. 10. *Psal.* 38. 3. 4.

Que. *Wherein standeth our sinfulnesse?*

Ans. In two things: First, in that we are guilty of *Adams* sin, because we were in his loins. *Rom.* 5. 13. Secondly, in that all powers of our soules, and members of our bodies, are now by nature *corrupted*. *Ephes.* 2. 1. *Rom* 6. 19. *Tit.* 1, 15. 16 *Iam.* 3, 15.

Quest. *How doth this sinfulnesse make us miserable?*

Answ. Seven wayes:

1. In *abolishing* Gods image. *Gen.* 3. 7. *Gen.* 3 7.

2. In *filling* our whole man with corruption. *Psal.* 5 2.

3. In making us vassals unto sin and Satan. *Ro* 7. 14. *Ephes.* 2. 3. 2. *Tim.* 2. 26.

4. In *disabling* us to understand the will, and observe the Commandments of the Lord. *Ioh.* 1. 5. *Ephes.* 4. 18, 19.

5. In *causing*, us to lose our right unto,

and Soveraginty over the creatures. *Rom.* 8,20, 21, 22. *Tit.* 1.15.

6. In making our persons and actions *unacceptable* unto God. *Prov.* 15.8, 9. *Ioh.* 9.31.

7 In *casting* us out of Gods favour, and in making us liable unto death eternall *Isa.*59.1,2,3 *Ier* 5.25. *Mat.*25.41.

Quest. *Cannot man being in this estate turn himselfe unto God?*

Answ. No; For,

1. Hee is altogether *indisposed* unto any good. 2 *Cor.* 3.5 *Ephes.*2.1. *Mat.* 7.17, 18.

2 He is strongly bent, and *inclined* unto what is evil *Ier.* 17.9. *Ro.* 8.7, *Acts* 7 51.

3 He is a very enemy against God. *Col.* 1. 21 *Rom.* 8.7.

4 He hath a *base estimation* of the meanes appointed to convert him. 1. *Cor.* 1 23. *Iob* 21.14,15. *Acts* 17.18. *Psal.* 58 5. *Mat.* 22. 5,6.

5. The deceitfull *proffers* of sin are very *pleasing* to him. *Pro,*9.17 *Prov* 10 23.

6 The

6. The wayes of God, and they who walk in them seem *base* and of no account with him. *Ioh.* 7 48. *Isa.* 8. 18. 1 *Cor.* 4. 13 *Mal.* 3. 13, 14, 15.

Que. *Wherein standeth the cursednesse of man?*

An. In being subject to all plagues of his life, & of the life to come. *Ro.* 6. 13.

Quest. *What are the plagues Whereunto he is subject here in this life?*

Ans. To grievous changes in his estate, loathsome diseases in his body, vile lusts, raigning corruptions in his soule. *Levit.* 26. 15, 16, 17. *Deut.* 28. 16, 17. *Rom.* 15 26, 27, 28 29.

Que. *What are the plagues he is subject to in the life to come?*

Ans. They are endlesse, easelesse, and remidilesse torments. *Mar.* 9. 45, 46.

Que. *What ought the consideration of this sinfull and cursed estate Work in us?*

Ans. Deepe and serious humiliation, with an unceſſant care to gate forth of the same *Rom.* 7 24, *Iob* 42. 6. *Acts* 2 37.

CHAP.

CHAP. II.

Question

HAving shewed me mans misery by sin, tell me now in what order doth God bring man out of that estate, unto glory in heaven?

Answ. God proceedeth in the work of mans salvation by six Steps.

Quest. *What are they?*

Answ. 1. Election 2 Redemption. 3. Vocation. 4. Justification. 5. Sanctification, 6. glorification.

Quest. *What is Election?*

Answ. It is the eternall decree of God whereby he freely and infallibly appointed, for the glory of his own Name, to bring some men to everlasting life through Christ. *Ep.* 1. 4. 5. 7.

Quest. *What did move God to elect some men unto life?*

Ans. Neither fore-seen Faith, works freedome of will, nobleness of birth, nor merit of Christ, but onely the good pleasure of God. *Deu.* 7. 7. 8. 2. *Tim.* 1. 9. *Eph.* 1. 5. 1. 5. 11. *Rom.* 9. 11, 12. 1. *Ioh.* 1. 13.

Quest.

Quest. *By what reasons can you further make it manifest, that God of his own good pleasure, doth choose men unto everlasting life?*

Answ. Chiefly by these six.

1 Because God is a *free Agent*, his Will is independent. *Psal.* 103 5. 45, 6. *Rom.* 9. 21.

2 Because God could *fore-see no good* thing in us, but what himselfe had determined to worke. 1 *Cor.* 4. 7. *Phil.* 2, 13. 1. *Kin.* 8. 57, 58.

3 Because our Redemption, Vocation. Justification, and Sanctification are altogether free. *Iohn* 3. 16. *Gal.* 1 15. 2. *Tim.* 1. 9. *Ro.* 8. 30. 31, 32. 1 *Cor.* 1. 30.

4 Because such as have the best naturall endowment are most commonly left, and they who have *least*, are most frequently *elected*, 1. *Cor.* 1. 26. 27. 28. *Mat.* 11. 25 26.

5 Because the greatest *sinners* are many times *converted*, when others not so notoriously evil continue unregenerate *Mat* 21. 28 29, 30 31, 32, 1. *Ti.* 1. 15. 2 *Chro*, 33. 12, 13.

6 Be-

6. Becauſe man ſhall have nothing whereof to glory, but aſcribe the praiſe of the whole worke of his ſalvation unto God. 1. *Cor.* 1. 28, 29, 30, 31.

Qu. *What are the properties of Election?*

Anſw. They are theſe three.

1. Election is *eternall. Eph.* 1.4.

2 *Unchangeable.* 2 *Tim.* 2. 19 *Rom.* 8. 38, 39, *Ro.* 11. 2. 29. *Ioh.* 10 28. 29.

3. *Free* and independent. *Rom.* 9 18. *Iſa.* 60. 21.

Que. *What are the ſignes of Election?*

Anſw. Firſt a *lively feeling* of our effectuall vocation, *Rom.* 8, 30. 1. *Pet.* 2. 9. 2 *Theſ.* 2. 13, 14.

2 *Newneſſe*, and purity of heart, and life 2 *Tim.* 2. 19, 20, 21. *Iohn* 3 3. *Iohn* 3. 2, 3.

3 An *intrie love* to Gods Word. and people. 1 *Ioh.* 4. 16, 17. 1 *Iohn* 3. 13. 24. *Iohn* 8 47.

4. A *deadly hatred* from the world, for the unfained love we bear to Chriſt. *Iohn* 15. 19.

5 The *internall Teſtimony* of Gods Spirit

Spirit, witnessing to our consciences, that we are the children of God. *Rom.* 8.16. 1 *Iohn* 5 6,7,8. 1 *Iohn* 4. 13.

6 A *sanctified peace* of conscience. *Rom.* 5.1. 2.

7 A *holy contentednesse*, heavenly walking with God, at all times, and in all estates. *Phil* 4. 11. 12. 1 *Pet.* 1. 17. *Act.* 24. 16.

An *earnest looking* for, and longing after the comming of Christ Jesus to judgement. 2 *Pe.* 3.12,13,.14. 2. *Tim.* 4,8. *Rev.* 22 20. He that findeth all, or any one of these signes truly wrought in him: may infallibly assure himselfe of his Election.

Qu. *Hath not God in his secret Decree rejected some, as well as elected others?*

Answ. Yes, *Rev.* 13.8 *Pro* 16.4 *Isa.* 1.9 *Mal.* 1. 3. *Rom*, 9. 18. *Rom.* 11. 7 1 *Thess.* 5; 9. 2. *Tim* 2. 20. *Jude v.* 4.

Quest *What is reprobation?*

Ans. It is the eternall and unchangeable decree of God; not to bestow on some men the grace of election, *Rom* 9. 11, 12, 13.

Quest,

Quest *What is the moving cause hereof?*

Ans. The good pleasure of God, *Mat.* 11.25, 26.

Quest. *What is the finall cause hereof*

Answ. That Gods obsolute power over the Creature might be declared, and his mercy to the elect commended. *Rom.* 9. 17. 22.

Quest, *Do ye not hereby make God the Auther of sin, and unjust, in condemning man for sin*

Ans, No; for,

1 Reprobation goeth before sin, not as a *cause*, but as an *antecedent*: as the absence of the Sun is an Antecedent, but not a cause of the freezing of water.

2 God by the decree of Reprobation doth not infuse any evil into man, nor compel man to do any evill, *Iames.* 1. 13, 14. but determineth;

1 Not to *cenfer*, upon man, and confirme in him that grace which should make him stand, *Deut.* 29, 4. *Ps.* 81. 13.

2 To permit man of his own accord to commit sin. *Ps,* 81. 12, *Ephe.* 4 19.

To

3 To *limit* him how far he ſhall goe in ſin. 2 *Kings* 19. 28.

4 He ordaineth, beyond the nature of ſin, and the purpoſe of the ſinner, to *order* and turn it to a good end, even the manifeſtation of his own glory, in the execution of his juſtice upon the impenitents, and in ſhewing mercy to his choſen. *Ro.* 9 22, 23.

3 Reprobation being an act of Gods abſolute power hath no other cauſe, but Gods good pleaſure. *Ro.* 9, 21. but damnation being an act of Gods *Juſtice*, hath ſin to be the meritorious cauſe thereof. *Ho.* 13. 9, *Eze.* 18. 30.

4 The fall of man, in regard of the *liberty* of mans will, was *avoidable*, but in regard of the *event* of the action, it was *inevitable*; the Lord having decreed, not to ſtir up the will of man to perſiſt in uprightneſſe, and to reſiſt Satans temptation, he voluntarily inclined to what was forbidden. *Gen.* 3 6.

5 Man is not condemned, becauſe he *cannot* but ſin, in regard of Gods de-

cree of *reprobation*, but becauſe he wi
doe no other then ſin, in regard of hi
owne *inclination*, *Ho*, 13 9. *Pſal* 8
10, 11, 12. *Mat*. 23. 37. *Eze*. 18. 31, 32

6 Though unregenerate man doth no
thing but what God hath in his ſecre
decree appointed, yet he ſinneth, becauſ
what he doth is in obedience to his ow
will, and not to Gods *commandmen*
Iſa. 10. 5, 6, 7. *Act*. 4. 27, 28.

7 Whom God hath not ordained t
ſave, them he hath appointed to leav
to themſelves, to continue in blindneſ
and hardneſſe of heart; till the meaſur
of their ſin be filled up. 1. *Pet*. 2. 8. *Iſa*
6. 9. 2 *Cor*. 4. 3, 4.

Qu. *What are the ſignes of reprobation*

Anſw. An infallible ſigne can ver
hardly be given, but ſignes very proba
ble there be eight.

1 When God doth either *not beſto*
upon men, or elſe doth take from th
faithfull Miniſtery of the Word, the or
dinary meanes of their ſalvation. *Mat*
10. 5. *Mat* 23. 37, 38, 39. *Act*. 13. 46

2 When

2 When God doth *not incline* the heart to be obedient to the outward meanes which he affordeth. 1 *Sam.* 2. 5 *Mat* 11 21. 22. 23. 2 *Chro.* 25. 16.

3 When mens hearts are hardened by the Miniſtery of the word, and other meanes of life. *Iſa.* 6. 9. 10. 2. *Cor.* 2. 15, 16 1. *Pet.* 2. 7, 8. *Iohn* 13. 2.

4. When God doth ſend upon men the *Spirit of ſlumber*, to make them ſecure, and unſenſible of the danger of their naturall eſtate, and preſent condition. *Rom.* 11. 8. *Iſa.* 19. 14.

5 When God doth give men up to a *reprobate* minde, diſabling them to judge aright between things ſpiritually good, and evill *Rom.* 1 28. 2. *Pet.* 2. 12 *Cor.* 4. 3.

6 When God doth *give men up* to Satan to deceivers, or to ſtrong deluſions, to be ſeduced. 2 *Cor.* 4. 4. 2 *Theſſ.* 2 9, 10, 11, 12. *Mica.* 2. 1. 1 *Kings* 22. 20 21, 22, 23.

4 When men receive not the truth, with an unfained love to the truth. 2 *Th.* 2. 10. 12.

8 When men turne Gods *grace into wantonnesse*, presuming to continue sinfull, because God is long suffering, and merciful. *Rom.* 2.4 5. *Iude Epist. ver.* 4.

Quest. *Doth not this doctrine of Election and Reprobation make men secure and carelesse?*

Ans. No: for as God hath appointed men to *glorie*, so he hath appointed them to *Sanctification*; and to the use of all holy meanes to attaine that end. 2. *Thess.* 12. 13, 14. *Ep.* 1.4. 2 *Pe.* 1. 10.

Quest. *Can you shew me yet more cleerly how the three persons in the God-head doe proceed in accomplishing the Worke of mans salvation?*

Answ. Yes:

1 No man cometh to the Son, but from the Father by *Election Ioh.* 6. 37 65. *Iohn* 17. 2. 6. 7.

2 No man commeth to the Father from the bondage of sinne and Satan, but by the Son, throw the worke of *Redemption*, and mediation. *Ephe.* 1. 19. 10. *John* 14 6.

3 No

3 No man is united to the Son, but by the holy Ghost working faith, and *Sanctification* in them whom the Father did chose, and the Son redeeme. 2. *Thes.* 2. 13. 1 *Pet.* 1, 2, 3.

4 The whole worke of mans salvation; is *from* the Father, by the *inchoation*, or beginning of the Decree: in the Son, by the *dispensation* of the meanes: *by* the holy Ghost, for the *Consummation* of the meanes *unto faith*, as the instrument to apply them *unto obedience*, and true holynesse, as the fruit of faith, and way to heaven. 1. *Pet.* 1, 2, 3, 4.

Quest. *What rules can you give me for the better understanding of this deep Mystery of Election and Reprobation?*

Answ. The Rules requisit to the right understanding hereof are of five sorts.

Quest. *What doeth the sort of these first Rules respect?*

Answ. The foreknowledge of God.

Quest. *What are the Rules which respect Gods foreknowledge?*

Answ. They are seven.

1 That God foreknowledge is *independent*, and not occasioned by the thing fore-seene, because the foreknower stampeth his impression in the things foreknowne, but the things fore known make no impression in the foreknower.

2 God *foreseeth no good* thing in the Creaturs, nor any inclination unto goodnesse: but what himselfe from all eternity had ordained to work in them both for essence, and inclination.

3 Things future, are therefore *future*, and to come, because God did foreknow, and *fore-ordaine* them; his knowledge dependeth not on them, but their comming to passe dependeth upon his decree,

4 Gods fore-knowledge is not the *cause* of that which God hath decreed to *permit* (to wit sinne) but of that only which God hath decreed to *worke*, that is, the creaturs, their qualities, motions, and actions

5 Gods foreknowledge is not *speculative*,

lative, but practicall, not declaring things to come, as he seeth them in their causes: but effecting whatsoever he wil have done, be it good or evill, either by a powerful working, or by a voluntary permission, and wise ordering of it, to the end whereto he did appoint it.

6 Whatsoever God *fore-knowes*, that he willeth, because nothing can come to passe which he willeth not; the Lord by himselfe or by others, doing whatsoever is good, but suffering others to doe that which is evill.

7. Gods fore-knowledge of his Elect is not a naked knowledge, but a knowledge joyned with a *loving affection*, and benevolous purpose in God to appoint, and bring them to eternall life, out of his owne singular love.

Quest. *What doth the second sort of Rules respect.*

Answ. The Will of God.

Quest. *What are the Rules that respect the will of God?*

Ans. They are nine.

1 You

1. You must not conceive any thing to be before the will, counsell, purpose, and decree of God; because these be eternall, and no man may looke beyond eternity for a reason of any thing.

2. God primarily willeth himselfe as the chiefe good. Secondarily, the Creatures, as they do more or lesse bear his image. Thirdly hee willeth sinne not immediatly, or simply for it selfe, for so hee hateth the very being of it; but he willeth the permission, and disposion of sin, as it may be reduced by his goodnesse and wisdome, to his own glory and the good of the creature.

3. Whatsoever God doth will in his secret Will, that he bringeth to passe because he effecteth it in himselfe by a secret and unchangeable decree; and out of himselfe, by two uncontrollable means, the dispensation of his Son, and consummation of his Spirit.

4 We must not confound the secret, with the revealed will of God; the decree

ctee of Predeſtination, with the precepts of Faith and Repentance.

5 Gods revealed will ſheweth what ought to be performed by us, not that God hath in his ſecret will decreed, we either can, or ſhall bee enabled to performe the ſame.

6 Gods will is the reaſon why two men equally miſerable, are made to differ one from another, and not the foreſight of our wils, receiving, or rejecting grace purpoſed.

7 The will of God is moſt free & moſt ſimple, and therefore there are neither two nor more, nor contrary wils of God, but the will of God is moſt ſimply one.

8 There are divers diſtinctions of the Will of God, but ſuch as are either nominall, then reall.

9 The things which are done againſt the revealed will of God, or the will of his precept, are not done without, or beſide his ſecret will, which is properly the will of God; nothing being done, God willing, or unwilling.

Queſt.

Queſt. *What doth the third ſort of Rules reſpect?*

Anſw. The decree of God.

Queſt. *What are the Rules reſpecting Gods Decree?*

Anſw. They are fourteene.

1 The Decree of God is moſt wiſe, moſt free, abſolute, inconditionall, eternall, going before all ſecond cauſes.

2 Though all things come to paſſe, neceſſarily, according to the Decree of God, yet is his Decree the cauſe of no ſin, the decree inferring no neceſsitie of *conſtraint*, but of *immutability*.

3 The decree of God takes away neither liberty from the reaſonable creatures, or contingency frō ſecond cauſes.

4 Gods decree of election, or reprobation, muſt not be grounded upon any thing in man, but altogether upon the free will and good pleaſure of God.

5 We muſt careſully put a difference betwen the decree of Election and Reprobation, and the execution; becauſe the decree is eternall, and before ſin; the

ex-

execution of the decree is temporall and after sinne; the decree respecteth man in generall, as he is a creature capable either of glory, or ignominy, the execution looketh on man, as he is in sin.

6 We must take heed that we neither confound the decree with the execution of the decree, nor the means of salvation or damnation, with the causes of Election, or Reprobation: you may not make Christ and Faith the causes of Election, because they be meanes of salvation: you must not take incredulitie, and sin, to be the cause of Reprobation: because sin doth not goe before, but follow after Reprobation.

7 Wee must distinguish betweene the decree of *none Election*, or Reprobation; and the decree of *destination* unto punishment, or preparation to punishment, which is usually called Predamnation, because the former dependeth solly upon the good *pleasure* of God, the other is an act of Gods *justice*: the one floweth from God, as he is a God

God of *absolute power*, the other flow-eth from God, as he is a God of *justice*: the one respecteth man, as he is a reasonable creature, *mutable*, the other as he is *fallen* into sin.

8 Wee must carefully apply a right *object* to each severall *act*, which wee conceive to be in Gods decree: thus we must apply *Eternall Election*, and Reprobation, to the attribute of *power*, dominion, and good pleasure in God. We must apply actuall and *temporall election*, which respecteth man in sin, to the attribute of *mercie* in God: the *destination* of men not elected unto punishment, must bee referred to the attribute of *justice*.

9 The proper object of Eternall Election, and Reprobation, or Preterition, is the *reasonable creature*, capable of glory, or ignominy, as wee may see in the election: and preterition of Angels, who were not in the masse of sin: and in the Election of Christ, as man, in whom there was no sin.

10 The

10 The decree of Election and Reprobation is an immanent act in God, one, as in the subject: from God one, as from the causes; but damnation neither originally from God, nor objectively in God, but is a transient effect of his Justice.

11 Mans salvation in the order of Gods Decree, and Counsell goeth before the meanes, because every wise Agent resolveth first of the end, and then of the meanes.

12 As God ordaineth the *end*, so also he appointeth most apt, convenient, and powerfull *meanes*, to accomplish that end; his decree of Election and reprobation, beeing as immutable as himselfe.

13 God beeing a most wise Agent, propoundeth unto himselfe the manifestation of his owne glory, as a most certaine and infallible end, appointing and making all things to serve thereunto.

14 There neither is, nor can be any impulsive cause of the decree of

God, beſides the free will, and good pleaſures of God.

Queſt. *What doth the fourth ſort of Rule reſpect?*

Anſw. The manner of the three Perſons, working in the worke of mans ſalvation.

Queſt. *What are the Rules reſpecting the working of the three Perſons?*

Anſw. They are theſe:

1. Election being an originall work, is attributed to the firſt Perſon, and the Sons diſpenſation is according to the Fathers Election.

2 The Father made *choiſe* of certain people unto eternall, as his inheritance; the Son purchaſed what the Father had choſen: and the holy Ghoſt working from the Father and the Son, doth *take poſſeſſion*, & expelleth ſin and Satan.

3 Man is elected in Chriſt, as the head of the *elect*, but not as the head or foundation of the Fathers *election*: for ſo the Father ſhould begin from the Son, who alone worketh from himſelfe by the Son.

4 Chriſt

4 Christ is the Elect of the Father, therefore not the head of the Fathers Election; the *dilection* of the Father causeth the *donation* of the Son.

5 Christ is chosen first as *Head*, not to his Father, but over his members, & so he is the first of the Elect in order, and we are chosen in him. Secondly he is chosen as a *fountaine* of grace, not to his Father, but from his Father to us, as a Mediator and means for our good, and so he becommeth our servant.

Que. *What doth the fifth sort of Rules concerne?*

Answ. Sin.

Quest. *What are the Rules which in this behalfe respect sin.*

Answ. They are these:

1 We must distinguish betweene a thing brought to passe as an *effect* flowing from something as the cause thereof, (as the freeing of the water followeth the coldnesse of the Aire, as an effect of it) and between that which is a *consequent*, comming after something,

as it is an antecedent; as the freezi of the water is a consequent, but n an effect of the absence of the Sun. S sin is a *consequent* of Reprobation not an effect; because God by not ele ting man, doth not infuse any evil in to man, nor take away any good thin from man, which hee had, but dot thereby decree not to confirme in hi that good which should make him stā

II. The *causalitie* of the action, w it the effectual concurrence, and im diate influence into the same, as also th direction, and determination of it, mu be referred unto God: but the *sin*, diso der, or deficiency of the action, must b referred unto man, as the author, an rest in man, as in the subject.

III. The action, as it proceedeth fro an *evil will*, and looketh to an *evil end* so it commeth from man, but as it i ordered by God, to a *good end*, so it com meth from him.

IV. Look on the *decree* of God; and you shall see that that is an immanent

act

reſiding in God, working nothing, *infuſing* no corruption in the creature, not at all *inforcing* the creature to any evil; but *leaving* the creature to himſelf, the creature doth of its own accord, decline from the rule of Righteouſnes prescribed, from the eſtate of holineſſe, in which it was created: God left man in good eſtate, made him free beginner of his owne worke.

V. Looke on Gods *Providence*, and there you ſhall ſee Gods efficiency *in* and *about* ſin, but not of ſin. You ſhall ſee his efficencie in ſin.

1 In *foreknowing*, & foreappointing it. *Gen.* 50. 19. for whatſoever is, is either *againſt* the will of God, and then he cannot be *omnipotent*; or beſides the will of God, and then he cannot be *omniprovident*, omnidiſponent; or elſe it muſt bee with the will of God, for who hath reſiſted his will? *Rom.* 9. 19. Sin is againſt the rule of Righteouſneſſe, which God hath preſcribed, but not againſt the ſecret will of God, which cannot be reſiſted.

2 Here you shall see the Efficency of God, in sustaining the nature of the sinner; for in him we live, move, and have our being. *Acts* 17. 28.

3 In the *permission* of the sin. *Acts* 14. 16.

4 In the *desertion* of the sinner. *Isa.* 5. 5. 6.

5 In the *tradition*, and delivering of sinners to Satan, and vile affections, as an act of justice, a punishment for their former impieties. *Rom.* 1. 24.

6 In the limitation of them in their profane interprises, *Isa.* 8. 10.

7 In giving leave to wicked instruments to incite, and stir up others to evil. 1 *Kings* 22. 22.

VI. Look on *sin*, and you shall see it is from evil, *defectively*: sin hath properly no efficient, but a deficient cause: for sin is not properly an action, but a defect, an obliquity, or error in the action: sin hath no positive being, but is a privation evilly affecting the subject wherein it is: sin is from a good

A made defective.

good cause *permissively*, dispositively: sin is in that which is good *subjectively*, the action is good, the obliquity of the action is evil: Sin is to good *Reductively*: God the chiefest Good, would never have permitted sin, had he not known how to make a good use thereof. *A bono permissivè. in bono subjectivè. Ad bonum reductivè.*

VII. The worke of God about sin is considerable in the inchoation, progresse, and consumation of sin. In the *inchoation* by *prohibition*, & permission: by *prohibition*, if there had beene no prohibition there had been no sin, where is no law is no sinne: by *permission*, if God would not have permitted it, it could not have beene.

In the *progresse* of sin, Gods work is seen in the *direction* and limitation of it, for the time when, continuance, how long, and measure how much.

In the end or *consumation* of sin, the worke of God, is seene in shewing his mercie in forgiving some, and his justice in punishing others.

CHAP.

Chap. III.

Question

What is the second step by which God proceedeth in the Worke of mans salvation?

Answ. Redemption. *Ephes.* 1. 7.

Que. *What are wee to consider concer-mans Redemption?*

Answ. Six things.

1. Who wrought it.
2. Wherein it consisteth.
3. How it is made knowne unto us,
4. How it is imbraced, and received by us.
5. For what end we are redeemed.
6. What benefits we must see here-of in our selves.

Quest. *By whom was our Redemption wrought?*

Answ. Only by Christ. *Gala.* 4. 5. 1 *Cor* 1. 30. *Acts* 4. 12.

Quest. *What is Christ?*

Answ. He is the Son God, by *eter-nall generation*, according to his God-head

head, and by grace of *personall union*, according to his man-hood. *Psal.* 2. 7. *Luke* 1. 35.

Quest. *How is Christ distinguished from the Father?*

Answ. Two wayes:

1 According to his *person*, as he is the Son of God, the second Person in the Trinitie. 1 *Iohn* 5. 7.

2 According to his *office*, as he is Mediator, both God and Man. *Iohn* 17. 5.

Quest. *How is Christ said to be both equall and inferiour to the Father?*

Answ. He is equall, according to his *divine* nature, but inferior, according to his *office* of Mediatorship. *Phil.* 2. 6. *Iohn* 10. 29, 30. *Iohn* 14. 28.

Quest. *How is Christ distinguished in himselfe?*

Ans. By his person, by his nature, by his properties, by his actions: his person is but *one*, his nature, properties, and actions are *double*, divine and humane. *Mat.* 1. 13. *Ioh* 1. 14. *Mat.* 23. 37. *Ioh.* 2. 19.

Quest. *Did he worke our Redemption*

by

by one nature only, or else by both?

Anſ. By both his Natures. 1 *Cor.* 2 8

Queſt. *Whence doth it appeare, that Chriſt is our Redeemer, and Mediator, according to both Natures?*

Anſ. 1 He did aſſume our fleſh, that ſo being God and man, he might be a fit Perſon to perform the office of a Redeemer, to reconcile both God and man together. 1 *Tim.* 2. 5.

2 He was *man*, to ſuffer for man, and he was *God*, to make his ſuffering of an infinite value, a compleat ſatisfaction, for mans Redemption. *Heb* 2. 14, 15, 17.

3 Chriſt ſo performed the office of a Mediator, according to both nature, that there was a *communion* in the work but a *diſtinction* of the vertue and manner of the worke, in the natures working: Chriſt ſuffered in his humane nature, but *ſuſtained* and overcame the things which he ſuffered by the power of his Divine Nature: He *ſatisfied* in the humane nature, but the wroth, dignitie, efficacie, and application of the *ſa-*

tisfaction

isfaction proceeded from his divine nature *Heb.* 9 14. *Heb.* 5.5. *Acts* 20.28.

Que. *How could the short sufferings of Christ satisfie the infinite justice of God, and purchase his everlasting favour?*

Answ. The infinite merit of Christs passion ariseth from the infinite *Godhead*; mans sin, though in it selfe finite, yet became infinite, by being committed against an infinite justice: So Christs sufferings, though finite, in regard of time yet became infinite by divine merit. *Acts* 20. 28.

Quest. *But how doth this worke of redemption being to the divine nature, seeing the divine nature could not suffer, because it was immutable, nor die, because it was immortall?*

Answ. In regard of the *personall*, the divine nature manifesting it selfe in the flesh, & the humane nature being made one by personall union with the divine, whatsoever is done to either of the natures, is taken as done unto them both. *John* 1. 14. *Phil.* 2. 7. 8.

Quest.

Quest. *How manifold is the office of Christ the Mediator?*

Ans. Threefold: as a *Prophet* he teacheth, as a *Priest* he sanctifieth, as a *King* he governeth; as a *Prophet* he *explaineth*, as a *Priest* he *obtaineth*, as a *King* he *applieth* salvation to his people. *Act.* 3. 22. *Heb.* 10. 10. 14. *Ep.* 5, 25, 26. *Isa.* 9. 6, 7.

Quest. *Shew me yet more fully what he doth as a Prophet?*

Answ. He *sheweth* us our misery by sin, and happinesse by grace. *Iohn* 1. 9. 18. *Math.* 17. 5.

Quest. *How doth he doe this?*

Ans. Outwardly, by the preaching of the Law and Gospel, and *inwardly*, by enlightning the understanding. *Mat.* 4 17. *Isa.* 61. 1. *Eph.* 4. 11. *Iohn* 5. 25 1 *Iohn* 2. 27.

Quest. *What doth he as a Priest?*

Answ. He *redeemeth* us from evil, and purchaseth for us Gods grace and favour. *Heb.* 2. 27. *Psal.* 110. 4 1 *Pe.* 2. 24.

Quest. *How doth he doe this?*

Answ. 1 By

Anſ. 1 By keeping the Law. *Ro.* 8. 34

2 By *offering* himſelfe a ſacrifice to God. *Epheſ.* 5. 2.

3 By *making* interceſsion for us. *Heb.* 25, 26, 27. *Iohn* 17. 9.

Queſt. *How doth he make interceſſion for us?*

Anſw. By *preſenting* himſelf to God the Father, as our Mediator and Redeemer. *Heb.* 9. 24. 1 *Iohn* 2. 1.

2 By *promiſing* obedience, and thankfulneſſe on our behalf. *Iohn* 17. 6. 25. 26

3 By *praying* for us. *Iohn* 17. 9.

Queſt. *What doth he doe as a King?*

Anſw He doth *rule* and defend his kingdome, and redeemed people from all evil, and doth *continue* them in the grace and favour of God, for ever. *Pſa.* 6 8, 9. *Luke* 1. 32. *Iohn* 10. 28 *Mat.* 28. 20. *Heb.* 12 28.

Queſt. *How doth he doe this?*

Anſw. 1 By *getting* victory over his and our enemies. 1 *Cor.* 15. 54, 55. *Col.* 2. 15. *Heb.* 2. 14. *Hoſ.* 13. 14.

2 By *calling* and gathering together

the people of his kingdome, and takin
possession in their hearts. *Iohn* 17. 1
12. *Iohn* 10. 16. *Ephes.* 4. 11. *Ephes.* 3 1

3 By *prescribing* to them lawes of o
beying and beleeving. *Mat.* 17. 5
Acts 17. 31. *Isa.* 11. 2, 3, 4.

4 By *moving* their hearts inwardl
through the feeling of Gods present fa
vour, and hope of future glory, to be
leeve and obey. *Rom.* 8. 14. *Mat.* 3. 1
2 *Cor.* 7. 4, 5. 2 *Cor.* 5. 20.

5 By *bestowing* on thē all things need
full to salvation. *Ps.* 45. 13. *Eph.* 4. 11, 1

6 By *restraining*, & punishing the en
mies which rise against thē. 1 *Co.* 15 24, 2

Qu. *You said but even now that Christ
sufferings, in regard of his Godhead, we
of an infinite value: did hee therefore
the intention of God his Father, die, s
and redeeme all men, as the Papists a
their adherents teach?*

Ans. He redeemed men of all *nat
ons*, and of all conditions, but not all p
ticular persons. *Revel.* 5. 9. *Rom.* 8. 3
34. *Iohn* 17. 19, 20. *Iohn* 10. 15 *Ep*
5. 23.

Que

Quest. *How doe you further make the truth apparent?*

An. By divers things:

1 The Father did not *chose* all, therefore neither did the Son die for, and *redeeme* all: for the worke of the Son in redemption doth not exceed the work of the Father in election, because hee worketh from the Father. *Iohn* 17: 2. 4. *Iohn* 15. 15. *Iohn* 12. 49, 50.

2 The Spirit doth not *sanctifie* all, therefore neither did the Son *redeeme* all: for the worke of the Spirit in Sanctification, commeth not short of the worke of the Father in the Election, or of the Son in Redemption; because hee worketh from the Father and the Son, taking possession of what the Father did choose, and the Son purchase, sanctifying whom the Son did redeem. *Iohn* 14. 26. *Iohn* 15. 26. *Iohn* 16. 7. 13, 14. 15. 1 *Pet* 1. 2.

3 The love of God in Christ, which was the moving cause of his death, doth not *extend* to all, neither was his

death intended for all. *John* 3. 16. *Ioh* 13. 1. *Rom.* 9. 13.

4 Christ did not *rise* againe for all therefore neither did he *die* for all. *Rom* 4. 25. 1 *Cor.* 15. 20.

5 Christ doth not *pray* for all, therefore neither did he die for, and *redeeme* all. *John* 17. 9.

6 The death, resurrection, and intercession of Christ are *inseparable*, make him a *compleat* Redeemer, and are *peculiar* to Gods chosen people. *Ro.* 8. 33, 34

7 Christ doth not inwardly *instruct* all, as a Propher. *Matth.* 13. 13. nor spiritually *rule* in the hearts of all, as King. *Rom.* 16. 16. therefore neither did he *die* for all, as a Priest, for the offices of Christ are of equall extent.

8 For whom Christ *died*, to them are *given* the Spirit, Faith, Hope, Love, and every other saving grace. *Rom.* 8. 31, 32. but this all men have not. 3 *Thessa.* 3. 2.

9 Had Christ laid downe his life a ransome for all men, then the justice of God

God being once *satisfied*, a second punishment could not without injustice be *inflicted*. *Matth.* 20. 28. 5. 3. *Isa.* 53. 11, 12.

Quest. *Wherein standeth our Redemption thus wrought by Christ?*

Answ. In three thing.

1; In *satisfying* Gods justice by suffering the full punishment of sin. *Mark* 10. 45. *Isai.* 53. 5.

2. In *fulfilling* Gods Law, by obeying perfectly. *Mat.* 5. 17. *Rom.* 10. 4.

3. In *delivering* us from the power of sin, and curse due to the same, by applying unto us the benefits of his active and passive obedience. *Rom.* 8. 2, 3. 2 *Cor.* 15. 15.

Quest. *Why must this punishment bee suffered by Christ?*

Answ. Because otherwise there is no *escaping* of eternall death. *Heb.* 9. 22.

Quest. *Why must the Law bee fulfilled by Christ?*

Answ. Because otherwise there is no *enjoying* of eternall life. *Rom.* 5. 18, 19,

Queſt. *Why muſt the benefits of Chriſts active and paſſive obedience be applyed?*

Anſw. Becauſe otherwiſe our ſin is not *deſtroyed*, our imperfections are not *covered*, our perſons and *actions* are not *accepted*, neither is the wrath of God againſt us *appeaſed*. *Phi.* 3. 8 9, 10. *Rom.* 8. 8, 9. *Rom.* 7. 5. *Rom.* 6. 22, 23.

Queſt. *How is the myſtery of our Redemption made knowne unto us?*

Anſw. By the preaching of the Goſpel. *Luke* 24. 25, 26. *Acts* 10. 43.

Queſt. *How is this Redemption received, and imbraced by us?*

Anſw. Only by Faith. *Iohn* 3. 16.

Queſt. *For what end did Chriſt redeeme us?*

Anſw. To ſerve God alwayes in true holineſſe. *Luke* 1. 74. 75. *Tit.* 2. 14.

Queſt. *What benefits of our Redemption muſt we ſee in our ſelves?*

Anſw. Theſe ſeven.

1 *Freedome* from the bondage of Satan. *Heb.* 2. 14. 1 *Iohn* 3. 8, 9.

2 A *death* of ſin. *Rom.* 9, 5, 6.

3 *New-*

3 *Newneſſe* of life. 1 *Cor.* 5. 7, 8. *Revel.* 5. 9, 10.

4 *Reconciliation* with God. *Rom.* 5. 1. *Col.* 1. 20. *Epheſ.* 2. 13.

5 An holy *agreement* betweene our hearts and Gods Commandements. 1. *Iohn* 5. 3.

6 An heavenly *peace* in our Conſciences, 1. *Iohn* 3. 21. *Rom.* 5. 5.

7 An holy *triumph* over the feare of death. 1 *Cor.* 15. 57.

Chap. IIII.

Queſtion.

What is the third ſtep by which God doth proceed in the Worke of mans ſalvation?

Anſw. Vocation.

Queſt. *What is Vocation?*

Anſ. It is an holy and gracious work of God by his Word and Spirit calling men ſinfull, and ſubject to damnation out of their naturall, corrupt eſtate, to beleeve in Chriſt, and to lead a new life. *Acts* 26. 18.

Qu.

10. 16. *Isa.* 55. 10, 11, 12, 13. *Ezek.* 36. 25, 26.

4 It is *peculiar* to the choſen. *Acts* 13. 48.

5 It is *unchangeable*. *Rom.* 11. 29. *Ier.* 32. 40.

Queſt. *How may a man know that hee is effectually called?*

Anſ. By nine ſignes accompanying it.

Anſw. 1 True *illumination*, whereby a man is able to ſee his own wretchednesse by ſin, and alſo to behold the riches of Gods mercy in Chriſt towards his own ſoule. 1 *Pet.* 2. 9.

2 A thorough *deteſtation* of that ſin which hath formerly beene moſt pleaſing to him. *Hoſ.* 14. 8. *Iſa.* 30. 21, 22. *Luke* 19. 8. 9.

3 A *loathing* of evil, and delighting in holy company. 2 *Cor.* 17, 18. *Pſal.* 119. 115. *Pſal.* 26, 4, 5. *Pſal.* 16. 3.

4 A competent meaſure of *grace* befitting that calling, with a holy care to walke as beſeemeth the ſame. *Ephe.* 4. 1. 1 *Theſ.* 2. 12.

5. A

5 A singular *readinesse* to performe all the Lords Commandements. *Gal.* 1. 15, 16. *Cant.* 1 4. *Psal* 119. 32.

6 A *carefull* endeavour to have peace with all men, so much as may be; but especially with Gods people. *Rom* 12. 18. *Col* 3, 15. 1, *Cor.* 7, 15. 1 *Pet.* 3. 8, 9.

7 A hearty *cleaving* unto God, and making a good profession of GODS Truth, in all estates. 1 *Tim.* 6. 11. *Luke* 9. 23. 26.

8 A high *estimation* of this calling, and of the meanes by which a man is called. *Phil.* 3. 14 *Psal* 119 72.

9 A comfortable *experience* of Gods disposing and ordering all things to worke for the best unto him. *Rom.* 8. 28. *Gen.* 41. 52. *Gen.* 50. 20.

Quest. *What fruits doth this doctrine of mans Miserie, Redemption, and Vocation bring forth in them whom God hath ordained to life ternall?*

Answ. It doth worke ten severall graces in them.

Quest.

Qu. *What are the parts of Vocation?*

Anſw. They are two. 1. The offering. 2. The receiving Chriſt. *Iohn* 1. 11. 12.

Queſt. *What is the offering of Chriſt to us in our vocation?*

Anſw. The propoſing of Chriſt as the only neceſſary and ſufficient means of ſalvation. 1 *Cor.* 23, 24. *Heb.* 7. 25 *Acts* 4 12.

Que. *What is the receiving of Chriſt?*

Anſw The joyning of Chriſt unto man, and man unto Chriſt 1*ohn* 6. 56. *Epheſ.* 5. 23.

Queſt. *How doth God call men to this new eſtate?*

Anſw. By the Miniſtery of the *Word* as the outward, by the working of the Spirit as the inward meanes. *Acts* 10. 44. *Acts* 16. 14. *Acts* 9. 15. *Epheſ.* 1. 17. 1 *Cor.* 3. 6.

Que. *From what doth God call them?*

Anſw. From the bondage of Satan, and ſervice of all ſin. *Col.* 1. 12, 13. *Tit.* 3. 3. 4. *Matth.* 9. 13.

Queſt. *Whereunto doth he call them?*

Anſw.

Answ. Vnto true holinesse. 1. *Thes.* 4 7.

Quest. *Why doth he thus call them?*

Answ. 1 That they may have *union*, and communion with Christ Jesus. 1. *Cor.* 1. 9.

2 That they may *love*, fear, and honour God in Christ. *Ier.* 32. 39, 40.

3 That they may *make sure* their election unto themselves. 1 *Pet.* 1. 10.

4 That they may be *fit* to inherit eternall glory. 2 *Pet.* 1. 2. *Revel.* 21 27.

Qu. *Who are they that be thus called?*

Answ. By the outward Ministery of of the Word, *good and bad* are called. *Mat.* 20. 16. *Mat.* 13. 47, 48. but by the inward working of the Spirit the *chosen* only are called. *Ro.* 8. 30 *Act.* 13. 48

Quest. *What are the properties of vocation?*

Answ. They are five:

1 It is *free*. *Iohn* 3. 8; *Rom.* 8. 28 *Isa:* 44. 6, 7.

2. It is *holy*. 2 *Tim.* 1. 9.

3. It is *irresistible*. *Iohn* 6. 37. *Iohn* 10, 16.

10. 16. *Isa.* 55. 10, 11, 12, 13. *Ezek.* 36. 25, 26.

4 It is *peculiar* to the choſen. *Acts* 13. 48.

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Answ. It doth worke ten severall graces in them.

Quest.

Queſt. *What is the firſt?*

Anſw. A cleare *ſight* of our woſull and loathſome eſtate by nature. *Prov.* 30. 1. 2. *Ier* 31. 18. *Rom.* 7. 9.

Queſt. *What is the ſecond?*

Anſw. A true *ſenſe* of our miſery by ſin. *Pſal.* 38 4. *Rom.* 7. 24.

Queſt. *What is the third?*

Anſw. *Contrition*, and brokenneſſe of heart. 2 *Cor.* 7. 10. *Pſal.* 51. 17. *Luke* 7. 38.

Queſt. *What is the fourth?*

Anſw. A thorough *deteſtation* of ſin. *Pſal.* 119. 128 *Hoſ.* 14 8.

Queſt. *What is the fifth?*

Anſw. An earneſt *deſire* of the pardon of ſin. *Pſal.* 51. 9.

Queſt. *What is the ſixth?*

Anſw. A holy *conſultation* what to doe to get forth of this ſinfull eſtate. *Acts* 16. 29. 30.

Queſt. *What is the ſeventh?*

Anſw. An humble and free *confeſſion* of all ſin. *Pſal.* 32. 5. *Pſal.* 139. 23. *Luke* 15. 18, 19. *Pſal.* 51. 3.

Queſt

Queſt. *What is the eight?*

Anſw. An unfained *forſaking* of all ſin, and to enjoy the graces of the Spirit, and favour of God. *Matth.* 13. 44. *Iſa.* 30. 22. *Pſal.* 66. 18.

Queſt. *What is the ninth?*

Anſw. A ſound *application* of Chriſt and his promiſes to our owne ſoules, in Chriſt, and caſting our ſelves wholly upon him for pardon and ſalvation. *John* 10 28 *Phil.* 3 12, 13

Queſt. *What is the tenth?*

Anſw. An *high valuing* of Chriſt, ſtrong and fervent love to Chriſt, and an holy deliſhing of more ſweetneſſe in the Gospel, then in any thing in the world, conſecrating our ſelves to Chriſt in honeſſe & true righteouſnes to ſerve him. *Luke* 7 47 *Pſal.* 4 6. 7 *Ierem.* 15 16 *Pſal.* 119 103 *Rom.* 10 15 *Rom.* 12 1, 2.

Chap. V.

Queſtion

What is the fourth ſtep by which God proceedeth to the Worke of mans ſalvation?

Answ: Justification.

Quest. *What is Justification?*

Answ. It is gracious action of God whereby he *imputeth* the righteousnes of Christ to all true beleevers, & for the merit of Christ freely *absolveth* them from all their sins, and *repteth* them just unto life. *Ro.* 3 22 24 2 *Cor.* 5 2. *Ps.* 32. 1.

Quest. *How manifold is justification?*

Answ. Two-fold, Legall; *Rom.* 2 Evangelicall; *Rom.* 5 18.

Quest. *What is the matter of our justification?*

Answ. Christs active and passive obedience: together with his original righteousnesse. *Gal* 5 10 *Rom* 5 1

Quest, *How is Christs originall righteousnesse a part of his satisfaction, and our justification?*

Answ. 1 Christs originall *Righteousnesse* answers our originall *sin.*

2 The law requires not onely *actual* obedience, but also *originall*, and full conformitie.

3 Whole Christ is ours, and whatso-

ev

er he was made, whatsoever he did,
was, that he was made, that he did.
d was for us. *Isa.* 9 6 1 *Cor.* 1 30.
Quest. *Is the active obedience of Christ*
cessarie to our justification as well as his
ssive?

Answ. Yes. For,

1 As Christ passive obedience was
ecessary for the *expiation* of our sin, so
s active obedience is necessarie for the
taining of life eternall.

2 As the law bindeth to *punishment*,
hreatning death to them that transgresse it. *Deut.* 27 26. So it bindeth
obedience, promising life to them
hat keepe it. *Levit* 18 5 *Luke* 10 28.

3 As Christ passive obedience answers mans *guilt* of sin and damnation:
his active obedience answers mans
want of Righteousnesse. *Rom.* 3 22.

Quest. *What are the parts of justification?*

Answ. Two.

The *imputation* of Christs righteousnesse, whereby the beleever hath his

sin covered, and is accepted as just
the sight of God. *Phil.* 3 8, 9, 10.

2. *Remission* of sin, whereby the B
leever is freed from the guilt, and p
ment of sin *Col.* 1 21, 22 1 *Pet.* 2 2

Que. *What is the moving cause of ma
justification?*

Answ. The *inward* moving cause
Gods *mercy*, *Rom.* 3 24 the *outwa*
moving cause is the *merit* and efficac
of Christs active and passive obedienc
1 *John* 1 7 2 *Cor.* 5 18, 19.

Quest. *What is the former cause?*

Ans. The *imputation* of Christs rig
teousnesse. 2 *Cor.* 5 21 1 *Cor.* 1 30 *I*
23 5.

Quest. *What is the instrumentall ca
of our justification?*

Answ. A lively faith, laying hold
the righteousnesse of Christ. *Rom* 3 2

Quest. *Doth Faith alone justifie us*

Answ. Faith is alone in the act of
stifying; but not alone in the *heart* a
life of the justified person. *Rom.* 3 2
Iames 2 17 *Ephes* 2 8, 9, 10 *Gal.* 5

Que

Quest. *What is faith?*

Ans. It is an holy and stedfast resting of the heart upon God in Christ, as the onely and all sufficient Author of salvation, and life eternall. *Isai.* 10 20 *Psal.* 73 4,5 *Rom.* 10 11 2 *Cor.* 3 4. 2. *Cor.* 6, 7, 8 *Deut.* 30 20.

Quest. *What is the nature of Faith in generall?*

Answ. To cleave unto the Lord, and to cast our selves, and our burthen upon him in all estates. *Ios.* 23 8 *Acts* 11 23 2 *Cor.* 6 17 *Psal.* 55 22 *Psal.* 62 8. 1. *Pet.* 5 7.

Quest. *What doth the nature of Faith more particularly comprehend under it?*

Answ. 1 *Knowledge* of that which God hath proposed to bee beleeved. 1 *John* 4 16 *John* 10 38 *John* 17 3.

2 *Assent* to the proffer of grace. *John* 3 33.

3 A pious *affection* towards God, whence ariseth an high estimation of the promise of life, and a base account of all things in comparison of the love of

God in Christ. *Deut.* 4 4 *Deut.* 11 2 *Cant.* 1 2 *Psal.* 63 3,

4 An earnest *desire* after the happi nesse revealed in the Gospel. *Isa.* 55 *Gal.* 5 5 *Luke* 2 25.

5 A *resting* upon God in Christ, fo the obtaining of that good which he hath proposed to us in his Word. *Jer* 17 7 *Iohn* 6 68.

6 An *election*, choosing, and appre hending of the promise of life in Christ so making it our owne. *Iohn* 1 12.

Quest. *Wherein stands the essence an perfection of Faith?*

Answ. In our election, apprehen ding, and singling out of Christ unto ou selves, as the onely sufficient and f meanes to bring us to life. *Cant.* 2 1 *Iohn* 20 28 *Psal.* 119 30, 31.

Quest. *Whereupon is Faith buildea?*

Answ. Upon the sacred Scriptures a lone, whose Author is God. 2 *Pet.* 19. 20 *Rom.* 3 4 1 *Cor.* 2 5.

Quest. *Whence is it that the act of be lieving springeth?*

Answ

Anſw. From the internall operation and perſwaſion of the holy Spirit, as the proper cauſe of it. 1 *Cor.* 12 3 11

Queſt. *What is the outward and ordinarie meanes by which Faith is wrought?*

Anſw. By the faithfull preaching of Gods Word. *Rom.* 10 14, 15 17 *Ephe.* 1 13 1 *Cor.* 1 12 *Ier.* 3 15 *Acts* 13 42 43 *Iſa.* 57 19.

Queſt. *What is the object of Faith?*

Anſw. Chriſt as Redeemer is the *mediate* object of Faith, and God is the *ultimate*; for we beleeve in God through Chriſt. *Rom.* 6 11 2 *Cor.* 3 4 1 *Pet.* 1. 21

Queſt. *Whereinto doth Faith carrie the heart of the Beleever to ſeeke true comfort?*

Anſw. To the *merit* of Chriſt, and to the *promiſes* and *providence* of God. *Iohn* 14 1, 2 2 *Tim.* 1 12 *Rom.* 4 21 *Heb.* 11 13.

Queſt. *What is the ſubject or Seate of Faith?*

Anſw. The heart and will of the Regenerate *Rom.* 10 10.

Queſt

Quest. *Whence doth it appeare that the will rather than the understanding is the seat of Faith?*

Answ. 1 Because Faith is an act of election, choosing and imbracing Christ, and making him ours, which is more than an act of understanding. *Iohn* 1 12 *Iohn* 6 35.

2 Because, though Faith doth always presuppose the knowledge of the Gospel, yet there is no saving knowledge distinct from that which is in many Reprobates, unlesse it be both consequent unto, and also dependent upon the act of the will. *Iohn* 7 17 *Iohn* 8 31, 32 1 *Iohn* 2 3.

3 Because Faith uniteth us to Christ, causeth us to give and apply our selves unto God in Christ, which is not an act of the understanding, but a consent and worke of the will. 2 *Cor.* 5 14, 15,

4 Because knowledge of it selfe, is common to Beleevers, with unbeleevers and devils. *Iames* 2 19, 20.

Quest. *In what order, or what degrees doth*

doth God prepare them to beleeve, Whom he hath ordained unto life.

Answ. 1 By the Law.

2 By the Gospel.

Quest. *How by the Law?*

Answ. 1 By *inlightning* the sinner to see his miserable estate by sin, with the punishment due to the same. *Rom.* 7 7 *Rom.* 3 20.

2 By *convincing* the sinner, that he is the guiltie person, to whom the Messenger of the Lord speaketh. 1 *Cor.* 14. 24, 25 2 *Sam.* 12. 7.

3 By *raising* the sinner out of his securitie, filling his soule with terror, making him see the fulfilling of the Law to be impossible, making him feel the bearing of the punishment to be intollerable, and the committing of the sin uncomfortable. *Gen.* 4 7 13. *Acts* 16 29.

Quest. *Are all such as be thus wrought upon by the Law, afterward brought to beleeve?*

Answ. No.

Many Reprobates, and Hypocrites are

are thus convinced, and terrified, and so left. *Matth.* 27 3, 4, 5. *Gen.* 4 13 16 17. *Acts* 24 25. 2 *Cor.* 3 6.

And yet ordinarily all such as are appointed unto life, are thus in some degree wrought upon by the Law in the beginning & so led forward unto Faith by the Gospel. *Acts* 2 37. *Ier.* 31 18.

Quest. *After men are thus prepared by the Law how doth God lead them forward by the Gospel?*

Answ. He doth by the Gospel *proclaime* a remedie for the easing of the soule of the sinner so distressed, and appeasing of the Conscience so disquieted, *Iohn* 3 16. *Matth.* 11 28. *Isa.* 61 1 2.

2 By the Gospel, the sinner thus afflicted is *perswaded* in the generall, that God is mercifull, and that there is a remedie in Christ for sinners: and by this generall perswasion is supported against despaire, though hee cannot make any particular application hereof unto himselfe for the present. *Isa.* 55 6, 7. 2 *Sam.* 24 14 *Psal.* 130 7, 8 *Dan.* 9 9 *Ezek.* 10 2, 3. *Lam.* 3 22, 23

3 Here-

3 Hereupon the thoughts of his own misery, the sweet voice of the Gospel, and the consideration of Gods loving kindnesse in Christ working upon him, his heart becometh *soft*, humble, teachable, contrite and broken for sin, and for dishonouring God, so loving and long suffering. *Rom.* 2 4 *Zech.* 12 10.

Quest. *But how may a man know that his contrition is not Legall, but Evangelicall.*

Answ. Legall terror is chiefly for *fear of punishment*, leaving the soule still hardned; but Evangelicall contrition is chiefly for *sin*, making the heart truly soft, and causing sinne to bee earnestly, deeply, and constantly bewailed. *Psal.* 38 3, 4 *Psal.* 31 10 *Matth.* 26 75. *Zech.* 12 10 2 *Cor.* 12 7.

Quest. *When the Gospel like fire, hath melted the stonie heart of the sinner, how doth it worke further?*

Answ. It doth beget in him further:

1 An utter *dislike* shame, and detestation of all his former courses. *Isa.* 30 21, 22 *Ier.* 31 19 *Ezek.* 37 31.

2 An

2 An unfained and full *confession* and aggravation of his sin. 1 *Sam.* 12 13 1 *Tim.* 1 15 *Lam.* 3 40.

3. It doth empty him of all conceit of his owne goodnesse, causing him utterly to deny himself. 1 *Cor.* 3 18. *Ro.* 7 18.

4 It causeth him to *waite* on God for direction to guide him, and to lead him forth of this perplexed estate, crying earnestly to God for consolation. *Psal.* 51. 8, 9. 10, 11, 12. *Psal.* 143. 8, 9, 10.

5 Having *felt* his own wants, *despairing* of help in himself, and having *seene* Gods offer, and the excellency of Mercy in Christ; he doth above all things, most strongly *desire* the pardon of sin, and Faith to beleeve the promise of Gods mercy in Christ to his own soul. *Luk* 18 13 *Psal.* 143 1 2 6 *Isa.* 26 8, 9

6 He is soliciously *carefull* in the use of the meanes to attaine Faith. 2 *Pet.* 1 10 *findeth no rest*, till hee getteth some assurance. *Psal.* 38 3 *Psal.* 116 3 4 *hungreth*, and *thirsteth* vehemently after it. *Matth* 5 6 *Psal.* 63 1. *casteth*

away

way whatsoever may hinder it. *Mat.* 13 44, 45 *waiteth* on the Lord with patience. *Isa.* 28 16 beginneth at length to be *perswaded* in his heart that he shal have it. *Psal.* 103 8 *Heb.* 10 37, *Mark* 9 24 and so at length, God doth *seale up* unto his soule, the pardon of his sin, & doth inable him to *beleeve* the same. *Ephes.* 1 13, 14 *Psal.* 116 6, 7, 8.

Que. *How far may a Reprobate goe in this way?*

Answ. He may goe fourteene steps.

Quest. *Which be they?*

Answ. 1 He may *know*, and acknowledge the truth. *2 Pet.* 2 21. *Luke* 12 47 1 *Cor.* 13 2.

2 He may be *troubled* in conscience by hearing the Word. *Acts* 24 25.

3 Hee may be *perplexed* in minde about sin, before he doth commit it. *Mar.* 6. 26.

4 Hee may be full of *sorrow* after the commission of sin. *Matth.* 27, 3, 4.

5 He may *confesse* his sin in time of vexation. *Exod.* 9. 27.

6 He may *pray*, and desire others t
pray for him in the day of afflictio
Acts 8. 24. 1 *Kings* 21. 27.

7 He may be at great costs in and a
bout Gods service. *Gen.* 4. 3. *Isa.* 1, 1
12, 13 *Mica.* 6. 6, 7.

8 He may make an open and glori
ous *profession* of the wayes of godli
nesse. *Isai.* 58. 2. *Iohn* 6. 26 *Ezekiel* 3
31. 32. *Matth.* 25. 1, 2, 3.

9 He may take *joy*, and taste sweet
nesse in some part of Gods word: *Ma*
6. 20 *Mark* 13. 20, 21 *Heb.* 6. 5.

10 Hee may *amend* his life in man
things, and be zealous, and so far escap
all the pollutions of the world; tha
can justly taxe him with open evil.
Peter 2. 20 *Marke* 6. 20. 2 *Kings* 20
28, 29.

11 Hee may *Wonder* at, and be
strangely affected with the glorious
things revealed in Gods ordinances
Luke 4 22, 23.

12 He may *approve*, and commend
the best Preachers, and frequent the best
com-

ompanie, and desire their gifts and gra-
es. *Ezek.* 33. 31, 32 *Matt.* 25. 1. 8.

13 Hee may *delight* in frequenting Gods house, hee may hold out with Christ in great trouble, and upon some nward, yet common worke, perswade imselfe of being in Gods favour. *Isa.* 8. 2, 3 *Matth.* 13. 22 *Prov.* 1. 4. 12 *Isa.* 1. 26.

14 He may *give* liberally to the nee-ie, and *suffer* even death in the cause of Christ. 1 *Cor.* 13. 3.

Que. *Is it not a great discouragement to Gods children, that hypocrites goe so far in the way to heaven, and that Gods children are so hardly distinguished from them?*

Answ. No: but they must labour so much the more earnestly to goe beyond hem, and to make their calling and election sure. *Mat.* 5. 20. 2 *Peter* 1. 10.

Quest. *Wherein doth a childe of God goe beyond an hypocrite?*

Answ. In twelve things.

I. In hating sinne *universally*, and

throughly. *Psal.* 119. 104 *Psal.* 66 18

II. In resting upon God *firmly*, and constantly. *Ro* 8. 38 *Ps.* 62. 8. *Col.* 2. 7

III. In loving God unfained, for the puritie, and loveliness of Gods nature *Deut.* 6. 5. *Cant.* 2. 5. *Matth.* 10. 37

IIII. In meditating upon, and rejoycing in the *whole word* of God. *Psal.* 119. 14. 15, 16 143 *Ierem.* 15. 16.

V. In obeying the whole will of God *cheerfully*. *Psal.* 40. 8. *Psal.* 110. 3 *Psal.* 119. 128. 1 *John* 5. 3.

VI. In *desiring sincerity* with much earnestnesse. *Psal.* 119. 23, 24.

VII. In exercising holy duties with *Constancie*, and striving to keepe a good conscience toward God and man continually. *Iob* 27. 6. 11 *Acts* 24. 16

VIII. In being truly *poore* in spirit carried cleere out of themselves, and of every thing else, to Christ alone for all fulnesse. *Isa.* 57. 15.

IX. In performing duties *in love* to Christ, desiring grace, that he may honour Christ, grieving that he can performe

orme no better ſervice to Chriſt.

X. In deſiring, and endevouring the glory of God, and Chriſt *above* his own ſpirituall and temporall good. *Rom.* 9 3 *Luke* 14. 26.

XI. In taking up his *full and everlaſting reſt* with Chriſt. *Phil.* 1. 12. Chriſt being all contentation to him, heaven it ſelf being without Chriſt an uncomfortable and emptie dwelling in his apprehenſion. *Phil.* 3, 7, 8, 9, 10.

XII. In being inclined, moved, and carried to God, to Chriſt, & holy things.

1 By the power of a new and *inward principles* of grace; working a ſutableneſſe betweene his heart and the things of God.

2 By the vertue of a cleare and *ſweete apprehendſion* which he hath in God in Chriſt, making him appeare moſt glorious in his eyes.

3 By the efficacy of *pure and fervent love* to God in Chriſt, cauſing him to deſire Chriſt for Chriſt himſelfe, and all other things for Chriſts ſake, to make

himselfe the more serviceable unto Christ *Psal.* 40. 8. *Psal.* 119. 32.

Quest. *How may a man know that he hath Faith?*

Answ. 1 By the *sense* and feeling of Faith it selfe; the Beleever perceiving and feeling his heart choosing, and singling out, strongly cleaving unto, and relying upon Christ. *Rom.* 8. 38, 39. *1 Cor.* 2. 12. *Mar.* 9. 24. *2 Tim.* 1. 12.

2 By the fruits and signes of Faith, *Matth.* 7. 16, 17 *James* 2. 18.

Que. *How many sorts of signes are there?*

Answ. Two: one of Faith more weak, the other of Faith more strong.

Quest. *What are the signes of Faith more weake?*

Quest. 1 A *feeling* of the want of Faith, with an earnest desire to have it. *Marke* 9. 24.

2 A spirituall *combate* betweene the flesh and the spirit. *Gal.* 5. 17. *Rom.* 7. 23. *Matth.* 11. 28.

3 An earnest *seeking* after, and valuing of the love of God in Christ, above all

the things in the world. *Cant.* 2. 4 *Psal.* 52. 8. 10 *Psal.* 4. 6.

4 *Denial* of our selves, arising from the apprehension of our owne vilenesse, and emptinesse; and Christs fulnesse to supply our wants. *Marke* 8. 34. 1 *Cor.* 3. 18 *Ezek.* 20. 43.

5 Godly *sorrow* arising from the apprehension of Gods love in Christ, softning, and melting our hearts. *Rom.* 2. 4 2 *Cor.* 7. 10, 11 *Zech.* 12. 10.

6 An high *estimation* of Gods words *Iob* 23. 12 *Psal.* 119. 72. 1 *Pet.* 2. 2.

7 Vnfained *love* to Gods people. 1 *Ioh.* 3. 14 *Gal.* 5. 6.

Quæ. *What are the signes of Faith more strong?*

Answ. 1 A comfortable *feeling* of Gods love shed abroad into our hearts. *Rom.* 5. 5 *Cant.* 1. 2.

2 A sound and *strong joy* in the Lord, and in his word. *Rom.* 15. 13. *Phil.* 4. 7 *Iohn* 15. 11 *Isa.* 9. 3. *Neh.* 8. 10.

3 An holy *admiration* at the wonderful change which God hath wrought in us. *Psal.* 66. 16.

4. An

4 An earneſt endeavour to *win* others unto Chriſt. *Luke* 22. 32.

5 An effectuall and *through application* of our ſelves to Chriſt, to ſerve him, and ſeeke his praiſe, in, and above all things. *Rom.* 12. 1, 2. 2 *Cor.* 5, 13

6 A firme *dependance* upon God, in the deepeſt *perplexities*, with a ſtrong perſwaſion of an happie iſſue of all troubles. *Iob* 19. 25 *Iob* 13. 5 *Rom.* 4. 18.

7 An earneſt longing for *Chriſts coming* unto judgment. 2 *Tim.* 4. 8, *Cant.* 8. 1 *Pſal.* 42. 1, 2 *Rev.* 22. 20.

Queſt. *Cannot a weake Faith ſave us?*

Anſw. Yes: for it *ingraffeth* us into Chriſt, maketh us *juſt* in Gods ſight, *gathereth* us into the Family of Gods children, and giveth us *victorie* over ſin and Satan. *Iohn* 15. 1 *Iohn* 1. 12. *Gal.* 3 7 *Iſa.* 42. 3. *Iſa.* 40. 11. 1 *Iohn* 5. 4.

Queſt. *May a man having gotten a weake Faith, reſt contented therewith?*

Anſw. No: but he muſt carefully endevour to have it encreaſed. *Marke* 9. 24 *Rom.* 1, 17 *Col.* 2, 7.

Queſt.

Quest. *By what meanes may a man get his Weake Faith confirmed?*

Answ. 1 By an ordinarie, and *conscionable use* of the Word and Sacraments. *Ephes.* 1. 13. *Rom.* 4. 11.

2. By *fervent prayer* unto God. *Luke* 17. 5

3 By a frequent and *holy meditation* upon Gods promises, fatherly affection, and unspeakable goodnesse. *Psal.* 104 34. *Psal.* 63. 5, 6. *Isa.* 14, 15.

4 By exercising a *holy communion* with the Saints of God. *John* 20. 19. 25.

5 By a *holy care* to shun all sin, with all occasions leading thereunto. *James* 1. 27. 1 *Thes.* 5. 22.

6 By leading a sincere, and *sanctified conversation. Psal.* 112. 6, 7 8. 1 *John* 3. 19.

7 By a patient *waiting* upon God. *Ps.* 40. 1, 2 3

Quest. *What may move us to get this Faith wrought in us?*

Answ. The benefit and excellencie of Faith 2 *Peter* 1. 1. 1 *Peter.* 1 7.

Quest.

Queſt. *Wherein doth the benefit, and excellencie of Faith appeare?*

Anſw. The benefit and excellency of Faith appeareth three wayes:

1 In the *miſeries* from which it delivered.

2 In the *evils* which it preventeth.

3 In the *priviledges* which it beſtoweth.

Queſt. *What are the miſeries from which Faith deliverth?*

Anſw. They are ſeven:

1 From *blindneſſe* in our underſtandings. *Iohn* 15. 46.

2 From *uncleanneſſe* in our affections. *Acts.* 15. 9.

3 From a ſtony and *ſtupified heart*. *Zech.* 12. 10. *Ioan.* 3.

4 From the *terror* of an accuſing conſcience, and the inſupportable *burden* of our corruptions. *Luke* 7. 48. 50. *Numb.* 21. 8. *Rom.* 5. 1.

5 From the *ſinfull luſts*, factions, and yeelding to the oppoſitions of the world 1 *Iohn* 5. 4. *Rom.* 12. 1, 2.

6 From

6 From the *curse* of the Law, and terrour of the Word. *Rom.* 10 4. 1 *Tim.* 1. 9.

7 From the *feare* of temporall, and condemnation of death eternall. *Iohn* 5 29. *Iohn* 3. 16.

Que. *What are the evils which Faith preventeth?*

Answ They are foure:

1 *Apostacie* from the Truth. *Heb.* 10. 39

2 Vtter *disperation* in the day of affliction. *Mic.* 7. 8 *Iob* 19. 25.

3 *Impatience*, and use of unlawfull means. *Isa.* 28. 16.

4 *Sinking* under Satans temptations. *Ephes* 6. 16 1 *Peter* 5. 6.

Que. *What are the priviledges which Faith wrought and confirmed, bestoweth on us?*

Answ. They are twelve.

1 *Sonship* with God. *Iohn* 1. 12. *Gal.* 3. 7.

2 *Fellowship* with Christ. *Gal.* 2. 20. *Eph.* 3 17.

3 *Inter-*

3 *Interest* in all Gods Promises. *Heb.* 11. 33 *Gal.* 3 14.

4 True *comfort* and benefit by all Gods ordinances. *Acts* 8. 38, 39. *Mat.* 13 24. 1 *Thes.* 1. 7.

5 Acceptance to our persons and actions. *Heb.* 11. 4 6.

6 Audience to our holy and fervent prayers. *Iames* 1. 6. *Iames* 5. 15, 16. *Matth.* 21. 22.

7 A comfortable *sense* of Gods love in our hearts. *Rom.* 5. 5. *Cant.* 1. 2 *Psal.* 63. 3.

8 A sweet *peace* in our conscience arising from the assured forgivenesse of our sins. *Rom.* 5. 1. *Psal.* 116. 7, 8.

9 A heavenly *sweetnesse* in the society of Gods servants. *Ro.* 1. 12 *Ps.* 119. 7.

10 An holy *contempt* of carnall pleasures with a sweet joy in the deepest afflictions. *Heb.* 11. 25. 1 *Pet.* 1 6 7

11 *Perseverance* to the end in the way of godlinesse, and favour of the Lord Jesus. 1 *Peter* 1. 5.

12 *Assurance* of future happinesse a

er this earthly pilgrimage. 2 *Cor.* 5.1

Queſt. *May a man have his Faith ſo ſtrengthned, that he may be thereby aſſured of his Salvation?*

Anſw. He may and ought to be aſſured in this life of a happie and glorious eſtate in the next life. 2. *Cor.* 13.5. 2 *Cor.* 5.1. 1 *Iohn* 3. 1, 2. 1 *Iohn* 5, 18, 19.

Queſt. *How doth it appeare that the children of God are ſure of their ſalvatiõ?*

Anſw. Divers wayes:

1 By the *victory* which their Faith getteth over ſin. 1 *Io.* 5. 4. *Rom.* 6. 18.

2 By the holy *change* which it worketh in them. *Acts* 15. 6. 1 *Iohn* 3. 3 2 *Cor.* 5, 17, 18.

3 By feeling their hearts *imbracing*, cleaving unto, and relying upon Chriſt *Col.* 2. 7. *Iohn* 13. 15. *Heb.* 6. 19 *Pſal* 18 1, 2. *Pſal.* 71. 1.

4 By the *teſtimony* of Gods ſpirit *Ro.* 8 16

5 By the *evidence* & witnes of their own regenerate Spirit, *Ro* 8. 16 1 *Iohn* 3. 21.

6 By the feeling of *Gods love* in their ſoules. *Eph.* 3. 19. *Rom.* 5 5.

7 By feeling their hearts to love Go and Christ *above* all the word. *Psa.* 7 25. *Cant.* 5.10.

8 By the *confidence* wherewith the can appeare before God *in prayer*. *Rom* 8, 15. 1 *Iohn* 3.20,21.

9 By the *fruits* which they see i themselves proper alone to Gods chi dren, 1 *Cor.* 2 9.10.

10 By feeling the *power* and efficacy o Gods word, & Spirit *perswading* thei Consciences of Gods goodnes toward them. *Ro.* 1,16, 1 *Ioh.* 4,13, *Acts* 10, 44.

Quest. *Is it requisite that Gods peopl should labour for assurance of salvation*

Answ Yes: for it is Gods *precept*. *Peter* 1,10. 1 *Iohn* 3. 23, one speciall en of inditing the Scripture. 1 *Iohn* 5,13 and the choicest *comfort* of a Christia soule. *Luke* 10 20. *Col.* 2. 2.

Q *What is the danger or inconvenience if a man bee not assured of his salvation*

Answ. 1 The Ordinances and Pro mises of Gods will lose their comfort sweetnesse and efficacy. *Heb.* 4, 2, 1 *Pet* 2. 7. 8, *Isa* 53, 1, 2. 2 Th

2 The consideration of Gods presence will be *dreadfull*, and the thought of Christs comming unto judgement *uncomfortable*. *Psal.* 139. 7. *Reve*, 6 16.

3 We shall not be able to beare afflictions with *patience*. *Num.* 14. 11.

4 We shal not be able toperforme holy duties with *cheerefulnesse*. *Exod*, 6 9

5 wee shall not be able to blesse God for our Regeneration, joy, and comfort of the Spirit, as it is the duty of Gods people to doe. *Col.* 1. 12, 13. 1 *Peter* 1. 3

6 We shall not be able to *incourage* others with alacrity and cheerfulnesse in the ways of holinesse as we ought. *Psalme* 66. 16

7 We shall stand continually in the *fear* of death. *Iohn* 15. 21. 22

Quest *Are Gods children so sure of their salvation, that they are free from all doubting?*

Ans No; For,

1 The knowledge, assent, and adherence of Gods people, to the promise of life, is *imperfect*, though sound. 1 *Cor.* 13. 9. *Psalme* 7. 77

2 They are many times grievously *assaulted*, filled with much doubting but in the issue they always get the conquest, and are the more assured, because they have been assaulted. 1 *Cor.* 10.13 *Heb.* 6.19. 2 *Tim* 4.17,18. *Psalm* 116. 37:8. *Psalm* 142.3

3 They sometimes *lose* the efficacy, feeling, and comfort of Faith, but the seed & habite of faith alway remaineth *Luke* 22.32. *Iob* 13.5.1 *Ioh*, 3.9. *Ioh.* 10.28

Quest *Do not Gods children sometimes lose their comfort in the wayes of God and assurance of Gods love?*

Ans Yes, sometimes they are for a season deprived of the evidence, and *sense* thereof. *Psalm* 51.8,12. *Isa.* 49.14

Quest *How doth it come to passe that Gods children do sometimes lose their comfort in the Lord?*

Answer 1 Through *falling* into some foul sin. *Psalm* 51.7,8,9 *Isa* 59 3.

2 Through some grievous and violent *temptation*, with the sense of Gods displeasure against them. *Psalm* 77. 2,3,4 *Psalm* 22.1. *Iob* 2.3.4

3 Through overlong, and heavy *affliction*. *Psalm* 6.6,7

4 Through the *rebellion* of their inward corruption, *Rom.* 7. 23, 24. 2 *Cor.* 12.7.

5 Through the *want* of conscionable, and constant *attendance* upon Gods ordinances. *Psalm* 42 4,5. *Amos* 8.11,12 1 *Samuel* 4 20,21. *Isaia* 30.19.21

6 Through carnall *Security*, and want of keeping a diligent watch over our soules *Cant.* 5 3.6

7 Through *overburthning* our selves with the cares of the world. *Mat.* 13.22

8 Through *estrangednesse* from Gods servants, and familiarity with unholy people. *Heb.* 3.12,13,14. *Heb.* 10.24,25

9 Through *neglect* of walking, and maintaining a holy communion with God *Psal.* 106 21.33. *Psal.* 89 31,32,33

10 God for their *humiliation*, *triall* of the graces which are in them, and for the *breeding* of a higher estimation of his favour for the time to come, sometimes deprives them of the comforta-

ble feeling thereof for the time present 2 *Chro.*32.31.*Iob* 7 18,19 20. *Deut.*8.2 16.*Rev.*2.10

Que. *When Gods people are afflicted in Conscience, or deprived of their comfort, how may their peace be restored?*

Anſ By considering, and meditating upon ten things in God, and Christ.

1 The gentle, gracious, and *mercifull nature*, and disposition of God, and Christ towards all penitent and broken hearted people *Isai.*42,3. *Exod.*34 6 7 *Isa.* 40, 11. *Psalme* 103 8, 9, 10. *Isa* 49 14 15

2 The gracious, and *loving invitations* which God and Christ doe use to all sorts of humbled sinners. *Mat* 11, 28. *Isa.*1,16,17,*Ezek*18.31, 32. *Psa*,81,13, 14,15.*Mat*,23,37,*Rev*,3,20,

3 The *freenesse* of Gods grace, and favour, bestowed without any merit, yea, contrary to desert upon the Penitent, *Isa.*55,1.*Rev*,21,6.*Rom*,3,24 *Ephe*,2,8

4 The large *extent* of his favour to all sorts of sinners, even to the most hainous

nous, unfainedly seeking mercy: 1 *Tim.* 1,15. *Luke* 7,47. *Mat.* 21,31,32: *Is.*55,7

5 His *easinesse* to be intreated by penitent sinners: *Psalm* 32,5, *Luke* 15,20

6 The largenesse and faithfullnesse of his *promises*, *Isa.*44,24:25,26. 2 *Cor.* 1,20: *Mal.*3 6

7 The Sense, and *feeling* which God and Christ have, after a manner unspeakable, of the miseries of a troubled soule *Isa.*63.9, *Heb.*4 15,

8 The *efficacy* of Christs blood, to purge away all sin, and appease his Fathers wrath, *Heb.*9,14, *Rom.*5,9, *Heb.* 12,29

9 The joy and *delight* he doth conceive, when men turn unto him, *Luke* 10 21. 1 *John* 11,15.

10 The *end* of Christs sufferings, his Merits, and efficacy of his Intercession for us, *Mark* 9, 13, *Rom.*8, 33, 34 *Isa.*61,1,2,3,

Que. *Are there not some other helpe in this behalfe?*

Answ. Yes:

1 Vn-

1. Vnfained *humiliation* for the sin which hath caused us to lose our comfort. *Psal.* 32, 5 *Psal.* 51. 8, 9, 10 *Isa.* 57. 15.

2 A plaine *opening* of our estates, and seeking of direction from Gods holy Ministers, *Acts* 2. 37. 38. *Acts* 16. 30 31. 32 *Isa.* 50. 4. *Isa.* 40. 1, 2.

3 A constant *attendance* upon, and cleaving to the Ministery of the Word. *Cant.* 5. 6, 7. *Ps.* 65. 4. *Psal.* 85. 6 7, 8.

4 Fervent and constant *Prayer*. *Ps.* 50. 15. *Psal.* 34. 4.

5 A carefull *shutting* of our eares and hearts against satans temptations. *Jam.* 4. 7 *Ephe* 14. 27.

6 A serious *observation* of the graces which God hath wrought in us. *Mat.* 7. 16.

7 Keeping an holy *Societie* with Gods people. *Eccles.* 4. 11, 12, 13, 14.

8 Consider that our graces are *imperfect*, 1 *Cor.* 13. 12. that Satan doth desire to *vexe* Gods people, *Job* 1. 11, 12 *Luke* 22, 31. that it is the usuall manner of

of Gods dealing with his people, thus to afflict them, not for their destruction, but for their humiliation, triall and amendment. *Heb.* 12. 5, 6, 7 1 *Cor.* 10.13 *James* 1.12.

Quest. *How may Gods people prevent the losing of their comfort?*

Answ. 1 By meditating seriously upon the loving kindnesse of the Lord every *morning*. *Psal.* 92, 1, 2, 3, 4.

2 By walking religiously, & circumspectly in all the dueties of the *day*. *Pro.* 28, 14 *Prov.* 23, 17, 1 *Peter* 1 17.

3 By viewing their wayes, renewing their repentance, & making their peace with God every *evening*. *Psal.* 4, 4.

Quest. *What are the hinderances whereby the people of God are deprived of their assurance and comfort?*

Answ. They are partly on the Ministers, & partly on the peoples behalfe.

Que. *What are the hinderances on the Ministers behalfe?*

Answ. 1 Not teaching, seldome teaching, cold, unprofitable, & licencious teaching

teaching, and profane walking. *Jer.*23, 1,10,11,14. *Isa*,56,10;11.

Quest. *What impediments are there on the behalf of the people?*

Ans. On the behalf of wicked people,

1 A Sinfull presumption upon the goodnesse of their present estate. *John* 9,41

2 An evill grounded hope upon Gods mercies. *Iude* v. 4.

3 A resting in a bare profession of the Truth. *Tit*,1.16

4 Reservation of some beloved sin. *Mark* 6,18.

Quest. *What are the hinderances on the behalf of good people?*

Answ. *Ignorance* of the saving graces which God hath wrought in them

2 Concealment of their doubts, without seeking resolution. *Psal.*32.3

3 A sole, and overstrict fastning of their eies upon their infirmities. *Eccle.*7.17

4 Discontentednesse, and unruly passions, *Numb.*11.5. *Exod.*14,12

5 Neglect of the means. *Ioh* 20.24.25

6 An unprofitable Conversation, 2 *Pet.*1.10,11

Quest.

Que. *What is the dignity arising to Gods people in this life from their justification?*

Answ. Adoption. *Gal.* 5,4. *Iohn* 1,12

Quest. *What is Adoption?*

Ans. It is that divine favour, whereby of being strangers we receive the dignity of being sons and daughters unto God through Christ, *Iohn* 1,12. 1 *Iohn* 3. 1, 2. 2 *Cor.* 6. 17, 18 *Ephe.* 1 5. *Gal.* 4. 5

Quest. *What are the benefits of adoption?*

Answ They are eight:

1 Spirituall *Sonship* with God. *Gal.* 4,6

2 Heirship with Christ, *Rom.* 8 17

3 *Peace* with the Father. *Rom.* 5,1

4 Boldnesse in Prayer. *Rom.* 8,15

5 Christian liberty. *Iohn* 8. ;2,36

6 Dominion over the creatures. *Tit.* 1,15. 1 *Cor.* 3;21, 22

7 The ministration of the Angels, *Heb.* 1,14

8 Happy issue out of all affliction, *Rom.* 8. 28. 2 *Sam.* 7. 14.

Quest. *But are there not some doe perswad themselves of their justification, and who notwithstanding are therein altogether deluded by Satan?* Ans.

Answ. Yes, some building upon a meere morall, formall, temporarie or partiall reformation, are so deluded by Satan: 2 *Peter* 2. 20. *Matth.* 12. 41. *Matth* 25, 1.

Quest. *How may we therefore discern the infallible perswasion of the Spirit from the delusion of the flesh and Satan.*

Ans. Whereſoever the true perſwaſion of the Spirit is:

1 There is a ſound and comfortable experience of a holy, & through change: carrying with it ſorrow for, hatred againſt, and care to prevent all ſin, and a hearty love to every good duty. *Psalm* 66, 16 *Psalm* 119. 104, 127, 128

2 The whole life is guided, and ordered according to the rule of Gods Word *Gal.* 6, 16

3 There is a holy, humble, conſcionable, and conſtant *attendance* upon affectionate *entertainment* of, and an univerſall, and ready *ſubjection* to all the ordinances of God. *Iob* 23, 12 *Pſal.* 84 10 *Luke* 1, 6.

4 There

4 There is a constant *putting* up of strong, holy filiall, and fervent supplications, unto the throne of grace. 1 *Thes.* 5. 17. *Psal.* 109. 4. *Rom.* 8. 15.

5 There is a ready giving of liberty to every grace of the Spirit, to have its perfect work in every faculty of the soul & action, & occasion of the life. *Iam.* 1. 4

6 There is a circumspect, due and tender regard had to every particular branch, and particle of every one of Gods precepts, even the least, as well as the greatest, *Mat.* 5, 19, 1 *Thes.* 5, 22.

7 There is an earnest desire, and holy endeavour to attaine perfection in all goodnesse. *Phil.* 3. 12. 13, 14 *Ps.* 84 7.

8 There is a blessed thriving, and gracious progresse in true holinesse even by that which in it selfe is the greatest hinderance, 2 *Cor.* 12, 7, 8. *Rom.* 8, 28 *Psal* 119. 71.

9 Satans assaults doe usually attend it, that if it be possible he may either take away, or weaken the comfort of the heart so perswaded. *Luke* 22, 31 *Zech.* 3, 1, 2, 3.

10 There is usually the most sweet, blessed, and comfortable communion betweene God and the sanctified soul so perswaded, when it is most scorned, and opposed by the world. *Acts* 13, 50 *Psal.* 27 10 *Psal.* 119. 54.

11 There is an holy care to exalt God in all, and above all, preferring his honour before our owne welfare, *Rom.* 9. 1, 2, 2 *Cor.* 4, 5.

12 At such times as we have prayed most fervently, bewailed our sin most heartily, & most deeply conversed with God, most fully, & most solemnly maintained our communion with God, most carefully, frequented his ordinances mó preparedly; doe we feele this perswasion of the Spirit most lively, and most comfortably. *Psal.* 112. 1, 2, 3 4 *Psalm.* 23. 4, *Isa.* 61. 12, 3.

CHAP. VI.

Question

WHat is the fift step by which God proceedeth in the work of mans salvation? ANSW.

Answ. Sanctification.

Quest. *What is Sanctification?*

Ans. It is a new quality of holinesse wrought in Gods chosen and converted people. *Rom.*12,1,2. *Ephes*,4.22 2 *Cor.*4:16

Quest *What are the parts of Sanctificatio,*

Answ. They are two:

1 Mortification, which is a destroying of the power and dominion of sin, and in part an abolishing of the same *Col.*3,3.5

2 Vivification, which is a restoring of the image and life of God in man, *Col.*3,10.

Quest. *How manifold is Sanctification?*

Ans. Inward and outward. *Iam*, 4.8

Quest. *Wherein consisteth the inward Sanctification?*

Ans. 1 In the renewing of the minde, whereby ignorance is removed. *Ephes* 1,17. *Col*,3,10.

2 In the change of the will, making it prompt, and ready to shun evill, and choose good, *Rom*, 12.1,2

3 In the renovation of the *affections* whereby the sanctified man is inable to moderate his affections in a right manner, *Phil.* 4,5

Quest. *Wherein consisteth the outward Sanctification?*

Answ. In making our whole outward conversation conformable to the Law of God. *Psal.* 26.6

Quest. *Who is the Authour of our Sanctification?*

Answ. As the Father doth choose, and the Son redeem, so the holy Ghost doth most properly sanctifie, 1 *Pet.* 1,2, *Tit.* 3,4,5, *Mat.* 3 11.

Quest. *Are we not able to Sanctifie and turn our selves to God?*

Answ. No: our Sanctification is the gift and work of God in Iesus Christ we can no more make our selves new creatures, then we could at first make our selves men. *Acts* 5.31. *Acts* 11,1 *Psalm* 51,10. *Ephe.* 2,10

Quest. *If men cannot convert and sanctifie themselves, why doth God command them so to doe?* Ans

Anſ, 1 Becauſe God created them able, and may juſtly require what he gave them *Eccle.*7,29

2 Becauſe God wil thereby *ſhew* man what he ought to doe, humble him for his diſability, ſtir him up to ſeek grace to do it, and will by the word of exhortation, accompanied with his Spirit, work ability in his choſen, *Iohn* 5,25 *Rom.*1,16, *Rom,*7,8,9,

Queſt. *But when the Proteſtants teach that God doth by his Miniſters exhort Reprobates, in whom he doth not intend to work Sanctification, do they not make* God *a deluder, and are not ſuch exhortations in vain, as the* Ieſuites *affirm?*

Anſw, No: For,

1 Hereby they are left without all excuſe, *Rom,*1,20, *Ezk,*2,5. *Iohn* 15,22

2 Hereby they are convinced of their own vileneſſe, and conſtrained to acknowledge Gods proceedings to be righteous, *Rom,*7,7,8,9, *Ier.*3,25. *Pſalm* 64,8,9

3 Hereby through the comtempt of

it, they are the more hardned, and Gods Justice in their condemnation is the more glorious, 2 *Cor*, 2, 15, 16 *Isa*, 6 9, 10

4 Hereby they are turned from many abominations, though not effectually converted. 1 *Thes*. 1, 9. *Tit*, 2, 11, 12, 13, *Mark* 6, 20. 2 *Pet*, 2, 20,

5 Hereby they are brought to acknowledge God, and Christ Iesus, and so the Gospel is made in some sort the more glorious, *Mat* 24, 14. 1 *Tim*, 2, 4

6 This is the rule of life, and judgement proposed unto all. *Gal*, 6, 16 *Rom*. 3, 27 *Iohn* 12 48 49. *Rom*. 2, 12, 16

7 It is not the decree of Reprobation doth disable them, when God doth bid them, but their own infidelity and corruption. *Mat*, 23, 37

8 God doth invite men by his *Ministers*, and they know not but that the people so invited are within the decree of Election. *Mat*. 23, 37, *Luk* 19. 41. 42

9 The invitations so used are most properly to the Elect, accidentallie to the Reprobate as they are mingled among

mong the choſen. *Mat*, 13, 24

10 Hereby the ſtrength of their love to ſin, and mighty bent and inclination of their hearts to what is evill, is the more fully diſcovered. *Iohn* 18, 40. *Mat*, 22, 5, 6

11 Gods invitations and promiſes are upon condition of Faith and Repentance. *Mark* 16; 15, 16.

12 Hereby they are ſuſtained againſt deſpair, have hope of converſion during life, and are encouraged to attendance upon, and to yeeld ſome conformity unto the ordinances of God. *Ezek*. 33, 11 2 *Pet* 3, 9, Thus we ſee God doth not delude, but for good cauſe invite even Reprobates unto Repentance, and Holineſſe, thereby ſometimes in a great meaſure reſtraining them from running into the higheſt exceſſe of evill, though he communicate not renewing grace unto them.

Queſt. *How doth reſtraining and renewing grace differ?*

Anſ 1 They differ, firſt in their moving

ving cause; renewing grace commeth from the speciall love of God to man in Christ; restraining grace proceedeth from the generall, and common mercy of God. *Psalm* 145; 2

2 They differ in their effects: renewing grace changeth the nature of man, mortifieth and destroyeth sin, & makes man a new man throughout; restraining grace doth only inhibit the exercise of sin, working no reall and gracious change in man, 2 *Cor* 5.17. 18. 2 *Tim* 3.5

3 They differ in their extent: restraining grace is common to good and bad; renewing grace is proper to the Elect effectually called: restraining grace binds some one faculty of the soul, or member of the body; renewing grace doth work upon, & sanctifie the whole man: restraining grace with holdeth man from some sin; renewing grace takes a man off from the dominion and love of all sin, and carries man to an equall observation of all Gods precepts: restraining grace keeps a man back frō

sin

sin for a season; renewing grace so keeps man, that he returns no more to sin. 1 *Thes.* 5 23. 1 *John* 2.19. *Luke* 1,6. *Ps* 85,8

Quest. *How doth that renewing and sanctifying grace; which is in Gods children, differ from that temporary grace, which is in them that fall away?*

Ans. 1 They differ in the matter: temporary grace is a previous preparation, and disposition to Sanctification: saving grace is a holy seed, & gracious habite: differing one from the other, as an Embryo from a child: the one brings a man nigh; the other enters and states a man in the kingdome of grace:

2 They differ in the Cause efficient: temporary grace is from the Word and Spirit, enlightning, exciting, and slenderly affecting the soul: saving grace is from the Word and Spirit, mightily, and graciously changing the whole man, transforming the heart, and turning the whole fabrick of the soul to God, 2 *Cor.* 5,17. *Acts* 15,19. *The.* 1,9

3 They differ in the Subject: tempo-

rary

rary grace is found in the unregenerate: saving grace is only found in a regenerate and renewed heart.

4 They differ in the principles from which they work: saving grace worketh from principles of its owne, carrying a man to God and godly duties, by a kind of naturall, inward, sweete and pleasing propensitie, and willingnesse making a man apt and ready to doe every good duty. *Psal.* 119. 14. 16, 20, 31, 35 *Ezek.* 36, 27 *Cant.* 1, 4 *Psal.* 110. 3. But temporary grace workes from forrein, and false principles, as selfe-love, civill policie, Satans delusions, &c. 2 *Cor.* 11. 13. 14, 15 *Rom.* 16 18 *Phi.* 1 15 16. 2 *Pet.* 2, 15, 16. 1 *Pet.* 5. 2.

5 They differ in six effects:

First; saving grace causeth a man to find a spiritual, sweet, and full complacency in God, in Christ, & holy duties: temporie grace ministers only a weake, transitorie, and flitting taste in things of God, it never makes God and Christ the Paradise, and only joy of the soule.

Psalme

Psalme 73. 25. Psal. 19. 10. Psal. 119 72. 97 103 Iohn 4, 34, 35. Heb. 6, 5 Iohn 15. 35.

2 Saving grace puts a man upon the duties of godlineſſe, out of an obedient, ſincere, and honeſt heart, cauſing a man to ſerve God, for God himſelfe: temporarie grace puts a man upō the duties of godlineſſe from extrinſecall, ſiniſter, and wrong ends, and grounds. 2 Cor. 5; 14 Iſa. 38. 3, 2 Chron. 31. 20, 21 Pſal. 15, 2, 2 Chro. 25, 2, 2 Kings 10 15 Matth. 6, 1, 2, 5.

3 Saving grace cauſeth a man to follow the Lord fully, in the deſtruction of all ſin, in the obſervation of all Gods precepts, and in the application of the whole man to godly duties: temporary grace cauſeth a man to follow the Lord unevenly, haltingly, and by halves. Nu. 32, 12 Ioſ. 14, 8, 1 Kings 11. 4, 6 Luke 9 33, 34 Reve. 14, 4 Marke 6, 20 Iohn 2 6. Hoſea 7, 8.

4 Saving grace makes a man humble, contrite, and broken hearted, emptieth him

him wholly of himselfe, and carries him altogether out of himselfe unto Christ: temporary grace leaves a man in himselfe, remaining still guilty of selfe-opinion, and selfe-seeking. *Isa*, 57 15, 16 *Isa*, 61, 2, 3 *Isa*, 66, 2, 1 *Peter* 5, 5 *Matth*, 23, 5.

5 Saving grace carries a man to Christ, for Christ, for the beauties and perfections which he sees in Christ; it puts him upon holy duties, to gaine grace, that he may serve Christ: temporie grace leads a man to Christ for selfe-respects, that he may obtain salvation by Christ. *Heb*, 12, 29 *Cant*. 5, 10 *Iohn* 6, 26 *Matth*. 19, 16.

6 Saving grace disposeth the heart to the performance of holy duties in a holy, humble, serious, & reverent manner, causing man to see matter of soul-abasement in his best service: temporarie grace puts man upon the performance of holy duties, in *acustomary, formal, perfunctory, or vain glorious manner*. *Pſ* 2 10 *Pſ*. 5, 7. *Pſ*. 89, 7. *Ho*. 3, 3; *Iob*. 42, 6 *Mat*.

13, 5

13,5.2 *Sam.*6,6,7. *Ecc.*5,1,2.2 *Tim.*3,5

6 They differ in their duration: saving grace inables a man to hold out unto the end, and to ascend to more perfection: temporary grace fainteth, faileth, and comes to nothing after a season *Iob.*27, 9. *Isa.*40,29,30,31. *Ps.*84 7. *Iohn* 4,14 *Iohn* 5,35. *Mat.* 13.21,22

Quest. *Is sanctification and renewing grace absolutely needfull unto salvation?*

Ans. Yes, for hereunto we are chosen, hereby we are like God, and without this we cannot enter into the Kingdom of God. *Ephe.*1,4.2 *The.*2,13.1 *Pet.*1,3: *Ephe:*2,13. *Iohn* 13,5

Quest. *What are the conditions of our Sanctification?*

Answ. 1 It is true and sound. *Ios.*24 14 *Psalme* 32,2

2 Inward as well outward *Psa* 51,6 *Iohn* 4.24. *Iam.*4,8. *Rom.*12,1,2

3 Vniversall, extending to all the faculties of the soul, and members of the body. 1 *The.*5.23. *Luke* 1,6. *Rom.*6,13 *Iohn* 13 7. *Ezek.*18,30,31

4 It doth ſtill grow, and yet in this life it is not perfect. *Phil.* 3, 12, 13. 1 *Pet.* 2. 2. 1 *The* 4, 1. *Iohn* 13, 8. *Iſa.* 64, 6. 1 *Iohn* 1,

5 It is conſtant, and doth not vaniſh. *Pſalm* 84, 7. *Iſa.* 40. 31

Queſt. *Is our Sanctification ſo ſure and conſtant, that we can never loſe it?*

Anſw. We may loſe ſome *degrees* of it, but the ſeed of grace ſtill remaineth and Gods renewed Image is never wholly aboliſhed. 1 *Iohn* 3, 9.

Queſt. *How may this appear?*

Anſ. 1 The Fathers Election is infallible. 2 *Tim.* 2, 19, *Rom.* 8, 30, *Mat.* 24, 24

2 The Sons *Redemption* ſhall not be fruſtrated. *Heb.* 2, 14. *Iſa.* 42, 7. *Rev.* 3. 7 *Mat.* 1, 11. *Tit.* 2, 14

3 The Spirit in *application* of the benefits of Chriſts paſſion is irreſiſtible and unchangeable. *Ezek.* 36, 25, &c. *Iſa* 11. 6. *Luke* 3, 5. *Iohn* 16, 13. *Ephe.* 1, 13, 14

4 The *Regeneration* of Gods people is perpetual. 1 *Pet.* 1, 2, 3. 1 *Iohn* 3, 9. *Iame* 1, 21. *Iohn* 4, 14

5 The love of God to his Choſen is

unchangeable *Iohn* 13,1. *Ier.* 31,3. *Isa.* 54,4,5,6,7,8,10

6 Their *union* with their head Christ Iesus is unseparable. *Iohn* 10, 28. *Mat.* 16,18 *Hos.* 2,19

7 The Kingdome, and dominion of Christ within them is invincible. *Luke* 1,33. *Luke* 21,22, *Dan.* 2.44 *Ps.* 2,9

8 The power by which they are supported is inconquerable. 1 *Pet*, 1.4 5. *Psalm* 37.24. 1 *Cor.* 1,8,9

9 No temptation shall utterly cast them down. 1 *Cor.* 10,13. *Mat.* 8,26.

10 The intercession of Christ is uncessant and effectuall in the behalfe of his chosen people. *Iohn* 17,11. *Iohn* 16,23 *Rom* 8,34. *Heb*, 9,24

11 The saving gifts and graces of Gods Spirit are without Repentance. *Rom.* 11 29. *Ier.* 32,40,41

12 All shall turn for the best to them that love God. *Rom.* 8. 28

Quest. *How doth Sanctification, and Iustification differ?*

Ans. 1 Iustification is a relative change

of the Beleevers estate, being reputed righteous by the imputation of the Righteousnesse of Christ. *Rom.* 4,5. Sanctification is a reall change of a man from the filthines of sin, into the Image of God. *Ephes.* 4.22,23,24.

2 Iustification is an absolution of the sinner from the guilt of sin, and death but Sanctification is an alteration of the qualities from evill to good: the former freeth the Beleever from the guilt, the latter from the filthinesse, and spot of sin. *Rom.* 8.1,2, 2 *Cor.* 5.17,18.

3 Iustification is the righteousnesse of Christ imputed to us: Sanctification is a righteousnesse inherent, and wrought in us. *Rom.* 10.3,4. *Rom.* 8.10

4 Iustification is from the merit of Christ, but Sanctification is from the efficacy of Christs death and Resurrection. *Ephe.* 1.19 *Ephe.* 2.1

5 Iustification is before Sanctification in order of nature, but not in time. 1 *Cor.* 7,1. *Rom.* 8,30

6 Sanctification is in our apprehensi-

on

on and feeling before Iustification, as we see the light before we can see the Sun. 1 *Cor.* 6.11.

7 Iustification, consisting in the imputation of Christs Righteousnesse is perfect the first moment: but Sanctification being a reall change, is wrought by degrees. 2 *Cor.* 3,18

8 Iustification is required, as the cause of our salvation; Sanctification, as a condition, or quality, fitting us for heaven; the former is called the cause of reigning, the latter the way to the Kingdome. *Rom.* 6.22,23.

Qu. *What is the Rule of our Sanctification*

Anſ. The whole Word of God, both the Law and the Gospel *Isa.* 8.20. *Ps.* 119 9.2 *Tim.* 1.15. *Iob* 22.22. *Ioh.* 17,17.

Quest. *Hath not Christ by his obedience delivered us from the Law?*

Anſ. Christ hath delivered all true Beleevers from the rigor, curse, and coaction of the Law, and from seeking Iustification by the Law. *Gal.* 3.10, &c. *Rom.* 10,4. *Iam.* 1,25. *Iam.* 2,12.

Queſt. *If Chriſt have thus ſatisfied the Law; how are beleevers yet bound to the Law?*

Anſw. Beleevers are tyed to the Law, as to the rule of life, a meanes to informe them in Gods Worſhip, to bring them to the knowledge, and acknowledgement of ſin, to humble them for their ſin, to drive them out of themſelves unto Chriſt, to make them vigilant over their hearts, and earneſt to increaſe in grace. *Iames* 2. 8. *Rom.* 7. 7, 8, 9. *Rom.* 3. 20 1 *Iohn* 2. 3, 2 *Epiſt. Iohn* v. 4, 5, 6.

Queſt. *Can you make it further evident, that the Law is a rule of life to Beleevers?*

Anſ. 1 It was a rule of life to *Adam* before the fall, to beleeving *Iews* and *Patriarks* after the fall, before the comming of Chriſt, therefore alſo to beleeving Chriſtians, after Chriſts comming.

2 It was a rule of morall obedience unto Chriſt, therefore alſo to Chriſts members.

3 It

3 It is moſt conſonant unto the nature of God, as being moſt holy wiſe, juſt, immutable.

4 It teacheth perfect conformity between God, & the reaſonable creature.

5 This and no other rule doth fully diſcover the ſin, and crookedneſſe of mens hearts and lives.

6 This Law was ſolemnly delivered, and never repealed; for Chriſt came not to deſtroy, but to fulfill the Law.

7 Our actions cannot be of Faith, if they be not done in obedience to ſome word of God: other word then this we have not.

8 The Law is not ſignificative, but ſignified by the ceremonials, and judicials.

9 Chriſt and his Apoſtles taught it as rule of life.

10 According to this word ſhall the laſt ſentence be pronounced, therefore by this muſt our life be ruled.

Queſt. *What manner of obedience doe Beleevers yeeld unto the Law?*

Anſw.

Answ. A willing, and ready obedience, their hearts being inclined, and disposed therunto by the work of Gods Spirit. *Psal.* 110. 13. 1 *Iohn* 5. 3 *Exod.* 35. 5. 21. 22. 29.

Quest. *How can the Gospel, together with Law, be a rule of our Sanctification, since it is the rule of our justication?*

Answ. It is the rule of justification, as it teacheth, and offereth life and salvation *by faith* in Christ; but it is a rule of sanctification, as it teacheth us to worship God in Christ, to be thankfull unto God for giving Christ, and as it worketh that faith which purifieth the heart, and inableth us to walke in well pleasing before the Lord. *Iohn* 14 1 *Iohn* 5. 23. 1 *Thes.* 5. 18. *Acts* 15. 9. *Heb.* 11, 6.

Quest. *How doth the Law and the Gospel differ?*

Answ. 1 The Law sheweth what we ought to be, and what we are bound to doe; but the Gospel sheweth us how we may become such as the Law requireth

quireth us to be. *Matth.* 18. 28. *Luke.* 10. 28 *Marke.* 5. 36.

2 The Law was ingraffed in the mind of man at the Creation, & is yet known in part by corrupted *nature*; but the Gospel is all knowne not by nature, but by revelation from God. *Rom.* 1. 18. *Ro.* 2 15. *Matth.* 11. 27. *Iohn* 1. 18.

3 The Law promiseth life and salvation upon condition of our owne proper and perfect obedience: but the Gospel promiseth life upon condition of the righteousnesse of Christ applyed by Faith. *Matth.* 19 17. *Marke* 16. 16.

4 The Law must be preached to the obstinate. 1 *Tim.* 1, 9, 10. The Gospel to the penitent, and broken hearted. *Matth.* 11. 28.

5 The Law breedeth terrour, the Gospel faith and repentance. 2 *Cor.* 3, 7. *Tit.* 2, 11

6 The Law threatneth punishment to all that doe not perfectly obey the whole Law, the Gospel threatneth destruction to all that doe not repent, and beleeve in Christ, *Luke* 13. 3, 5.

Quest.

Queſt. *Wherein doe the Law and the Goſpel agree?*

Anſ. 1 In their Author: one and the ſame God is Author of both. 2 *Pet.* 1. 20,21. *Gen.* 3,15.

2 In their end and ſcope: both the Law and the Goſpel require ſpirituall, and perfect Righteouſneſſe: the one to be performed by us, the other to be performed of Chriſt for us, and imputed to us. *Rom* 8.3,4.

Queſt. *Doth not the Goſpel abroliſh the Law, and make it of no uſe?*

Anſ. No: but doth rather eſtabliſh the Law: for,

1 The Goſpel Preacheth and propoſeth Chriſt, who is the end of the Law for righteouſneſſe. *Rom.* 10,4

2 The Goſpel teacheth us to beleeve in Chriſt crucified for our ſins, and ſo all the threatnings of the morall, and ſhadows of the Ceremoniall Law are *confirmed.* 1 *Cor.* 1.23. 1 *Cor.* 2,2

3 The Goſpel teacheth us that we are ſinners in our ſelves, and unjuſt in the ſight

ſight of God, and ſo approveth the ſentence of the Law. *Rom.* 5.6.8,9,10,11

4 The Goſpel teacheth us, that we are not juſtified before God, but by that perfect righteouſneſſe which the Law requireth, even the righteouſneſſe of Chriſt imputed. *Phil.* 3 9

5 The Goſpel perſwadeth, moveth, and guideth men in the whole courſe of their converſation as much as in them is, to yeeld that obedience unto God which the Law requireth. 1 *Tim.* 1,5. 1 *Iohn* 2,7. 1 *Iohn* 3,22

Qu. *Is the Goſpel under the New, the ſame with that under the Old Teſtament?*

Anſw. It is the ſame in regard of the ſubſtance. *Gen.* 3. 15. *Revel.* 13.8

Queſt. *How doth the Goſpel under the New, differ from the Goſpel under the Old Teſtament?*

Anſw. 1 In regard of time: under the Old Teſtament, the Goſpel taught us to beleeve in Chriſt to come: under the New, it teacheth us to beleeve in Chriſt already come. *Heb.* 10. 1. 1 *Iohn* 5. 20. *Iohn* 1. 14.

2 In

2 In regard of cleerneſſe: the doctrine of ſalvation by Chriſt, is more diſtinct, and expreſſe under the New, then under the Old Teſtament, now no longer taught by obſcure ſhadows, but by apparent arguments. 2 *Cor.* 3.18. *Matth.* 11. 11.

3 In regard of Chriſtian liberty: the yoake of the ceremoniall Law, as it was a hand writting againſt ſinners, a prohibition of the things in their owne nature indifferent, a vaile to the truth, a burden and ſervitude to the obſervers of it, is now removed under the New Teſtament. *Col.* 2, 14.17 *Gal.* 5. 1.

4 In regard of the large effuſion of the Spirit, application of the Spirit is more effectuall; and the gifts of the Spirit are more perfect under the New, then they were ordinarily under the Old Teſtament. 2 *Cor*, 3, 6. 18 *Ioh.* 17. 39

5 In regard of the Extent of it, under the Old Teſtament it was confined to one people only, now it is extended to all nations. *Mat.* 21. 19, 20.

6 In

6 In regard of duration, the Administration of life under the New Testament, is perfect, and therefore shall continue such till the Consummation of the Church. 2 *Cor.* 3. 11. *Ephe* 4. 13

Quest. *Having shewed me how the Gospel, with the Law, is a Rule of Sanctification: tell me now what Law it is that together with the Gospel, is a Rule of our Sanctification?*

Answ. Neither the Ceremoniall, nor Iudiciall, but the Morall Law. *Deut.* 4. 13 *Deut* 10. 4. *Prov*, 3. 1. *Iob.* 22. 22

Quest. *How doth the Morall Law direct us in the duties of Sanctification?*

Ans. By teaching us piety towards God, and humanity towards man. *Mat.* 22. 37, 39

Quest. *How doth the Morall Law teach us piety towards God?*

Ans. 1 By informing us in the naturall worship of God; set down in the first precept, teaching us, That *God is to be beleeved, hoped in, loved, invocated, heard and obeyed in all things.*

2 By informing us in the *appointed Worship* of God, set down in the second Precept, teaching us to manifest and shew forth Faith, Hope, and Love toward God, by worshipping him wholly, and only according to his revealed Will, without additon or diminution.

3 By informing us in the manner of his Worship, set down in the third Precept, teaching us, to use every thing belonging the to the Word of God, in such sort, as is most agreeable to the Divine Majesty.

4 By informing us in the dedication of a set and solemn time, one day in seven, to holy and religious exercises, set down in the forth precept.

Quest. *How doth the Morall Law teach us humanity to our neighbour?*

Ans. 1 By informing us in the mutuall duties of Superiors, and Inferiors, in the fist precept.

2 By shewing us that we ought not to hurt our neighbour in deed, in word, nor thought.

First

First not in deed, in respect of his person, in the sixth precept; In respect of us and our own Person, in the seventh precept; In respect of his goods, in the eight precept.

Secondly, Not in word, in respect of his good name, in the ninth percept.

Thirdly, Not in thought, neither conceiving, nor willing any thing repugnant to our neighbours good, in the tenth precept.

Quest. *What means must we use to get this Sanctification wrought & increased?*

Answ. 1 Conscionable, and frequent attendance upon Gods word preached. *Acts* 8. 7. 2 *Cor.* 10. 5. *Iohn* 17. 17.

2 Reverent, circumspect, and carefull reading of Gods word, and other holy bookes. *Deut.* 17, 19 *Acts* 8. 28.

3 Holy and serious meditation upon the Nature, Attributes, Word, and works of God. *Ios* 1, 8. *Psalm* 1. 1, 2

4 Carful *preparation* unto, and frequent use of the Sacraments. 1 *Cor.* 11, 28

5 Holy Communion, and conference

with Gods people. *Heb.*10. 24, 25.

6 Vnderſtanding, holy, humble, hearty, fervent, faithfull and conſtant prayer. 1 *Cor.*14,15. *Eccle* 5,1. *Iam.*5,16. *Pſalm* 145.18 19. *Iam.*1,6. 1 *Theſ.*5,17

Queſt *What directions muſt we obſerve for the ordering of our ſelves in a ſanctified manner?*

Anſ. The directions which in this behalf muſt be uſed, reſpect, 1 God 2 Man.

Queſt *What are the directions which have reſpect unto God?*

Anſ. 1 You muſt know and love God for himſelfe, and above all things. *Ier.* 9.23. *Mark* 12,33. *Pſalm* 73.25

2 You muſt eſteem and delight in Chriſt Ieſus above all creatures. *Phil.*3 8. *Can.*5.10

3 You muſt *delight*, and walk in all the ways of God. *Eccle.*12,13. *Deut.*4.5.

4 You muſt *obey* and pleaſe God whoſoever be offended. *Act* 4 19. *Prov.*16.7

5 You moſt ſeek his honour more then your ſpiriruall or bodily welfare. *Rom* 9.2,3. *Luke* 14 26

6 You

6 You must desire and seek spirituall things, the pardon of sin, the sense of Gods love, the grace of the Spirit, before all things in the world. *Psalm* 4.6. *Psalm* 51.8 *Mat.*6.33

Quest.. *What are the directions which respect man?*

Answ. They respect either man himself or others.

Quest· *What are they which respect a man himself?*

Ans. They respect either the inward, or the outward man,

Quest. *What are they which respect the inward man?*

Ans. They respect;1 The mind.2 The thoughts. 3 The will. 4 The affections. 5 The Conscience.

Quest *What are the directions which respect the mind?*

Ans. 1 It must be furnished with necessary, profitable, holy, and humble knowledg.1 *Cor.*2,2 *Phil.*1.9.*Iam* 3,17

2 It must be adorned with *heavenlinesse*, and holinesse, *Phil.*3 19.20 *Ephe.* 4.23.

3 With humility, sobriety, shamefastnesse, and unity. 1 *Pet.* 3.4,5. *Col* 3.12

Qu. *What directions respect the thoughts*

Ans. 1 You must watch over them with all diligence. *Prov.* 4 23

2 You must bestow your first thoughts about God, and the things of God. *Psalme* 5,3.

3 Evil thoughts most be called into question, and resisted in the first originall. *Ier.* 4,14.

4 Conscience must be made of the least evill thought, and the heart humbled for it. *Prov.* 24.9

5 No more thoughts must be bestowed about the world then are necessary. *Mat* 6.31

6 Your thoughts of God must be holy and reverent, of your self humble, and of sin with detestation. *Psa.* 5,7 *Ps* 77.3 *Phil.* 2,3 *Psalme* 119.113.

Quest 1 *What are the directions which respect the will?*

Ans. 1 The Will must not be led by *affection*, but by a *judgement* rightly informed

med out of Gods word. *Pro.* 4,27, *Psa.* 119.33,34.

2 The Will must choose the best things. 1 *Cor.*12.31.

3 Gods Will revealing what we shall know, determining what we shall be, prescribing what we shall doe, and disposing what shall befall us, must be the rule wherein our wills rest, and whereunto they must submit, as to a rule most holy, wise, just, and good. *Mat.*6,10. *Mat.*26.39. 1 *Sam.*3.18

Quest. *What are the directions which respect the conscience?*

Ans. 1 We must be carefull to keep our selves from an impure, blind, doubtfull, superstitious, feared, and accusing conscience. *Tit.*1.15. *Ephe.*4.19. *Rom.*14 5.23. *Col.*2.21. 1 *Tim.*4.2, *Tit.*3,11

2 We must get, and carefully keep a good, pure and peaceable Conscience in all things. *Act.*23.1. *Act.*24,16, *Heb.*9 14. 2 *Tim.*1,3.

Quest. *What are the directions which respect the affections?*

Ans.

Answ. 1 Our affections must be fastned on God with most joy and delight, *Psalme* 37. 4.

2 We must affect all things in and for God nothing like above, or against God 1 *Cor.* 7. 29, 30, 31. 39. *Mat.* 10. 37.

3 We must labour to taste and be affected with the *sweetnesse and goodnesse of God*, in all his creatures, and actions. *Psalme* 34. 8.

4 Our affections must be more frequently, strongly, and delightfully fastned on things heavenly then earthly. *Col.* 3. 1, 2,

5 We must have a fellow-feeling of the miseries of our afflicted brethren. *Heb.* 13. 2.

6 We must be more affected with the vilenesse of sin, then with the punishment belonging to the same. *Rom.* 7. 24.

Que. *What rules doe respect the outward man?*

Ans. They respect, 1. Our calling, 2. Our estates, 3. Our speeches, 4. Our actions.

Quest.

Quest, *What rules respect our callings?*

Answ. 1 Every man must have a particular calling. *Gen.* 2. 15. *Gen.* 3. 19.

2 Every man must make choice of such a calling, as is lawfull, honest must convenient, & best for the glory of God. his own and others good. *Ephe.* 4. 28.

3 Every man must labour to see that God doth set him in that calling, which he doth undertake. 1 *Cor.* 7. 17.

4 He must exercise himself in his calling religiously, faithfully, conscionably, diligently, and constantly. *Col.* 3. 22.

5 The works of every mans calling must profitable, and necessarie, and properly appertaining to his own, and not to another mans calling. 1 *Thes.* 4. 11.

6 The works of our particular must receive direction from our generall calling, & also give place therunto. *Col.* 3. 17

Quest. *What Rules respect our estate?*

Anf. 1 We must be contented in every estate, & account that estate best wherein God doth set us, *Phil.* 4. 11. *Ioh.* 2. 10.

2 Prepared for afflictions before they come

come and remember that Gods favour may be enjoyed in trouble, as well as in peace. *Iohn* 6. 1, 2. *Isa.* 49. 14. 15. *Heb.* 12. 7.

3 Seeke not so much to be delivered out of affliction, as for patience to beare it, grace to make a good use of it, and to draw the nearer to God by it. *Isa.* 28. 6, *Psal.* 40. 1. *Mic.* 7. 9.

4 Make not affliction the more burthensome by impatience, but let the greatnesse of the affliction breed the more diligent search, and through hatred of the sin which did procure it. *Exod.* 14, 11. *Lam.* 3. 39, 40.

5 In prosperitie be not lifted up, but thinke of a change, be jealous of thy self, desire God to keepe thee, be mindefull of the affliction of thy brethren, and rejoyce not in thine owne peace, while the Church of God is in trouble. *Deut.* 8. 14, *Rom.* 12. 15. *Amos* 6. 1, 2, 3, 6.

Quest. *What Rules respect our speeches*

Ans. 1 They must be gracious, sincere, wise, of the best things, moderat, gentle, seasonable

seasonable, profitable, and tending to edification. 1 *Pet.* 4 11. *Ephe.* 4, 29. *Ps.* 15 2. *Col.* 4, 6. *Ps.* 37, 30 31. *Deut.* 32, 2. *Ephe* 4, 31. *Prov.* 15, 25. *Ps.* 37, 29

2 Our speech of God, his Word and Works, must be with humility, reverence, fear, and gravity. *Levit.* 19 12.

Our speech of others must be good, & charitable, never speaking the evill we know by them, but with grief, and that upon a necessary occasion, and lawfull calling *Tit.* 3 2.

4 Our speech to our Superiors, must be reverent, to our equals, and inferiours, plain, mild, loving, & faithfull *Le.* 19 17.

5 Our speech of our selves must be modest, and humble, without any shew of ostentation. *Prov* 27 2

6 Our speech of things heavenly, must be with more frequency, earnestnesse, circumspection, comfort and delight, then of things earthly. *Deut.* 6 6.

Quest. *What Rules respect our actions?*

Ans. 1 The matter, circumstances, and ends of our actions must be good. *Phi* 4

2 We

2 We muſt doe all things in a humble, ſincere, and loving manner, according to our ability, 1 *Cor.*16.14. 2 *Cor.*9.5, 6,7. 2 *Cor.*1.13.

3 We muſt doe good to the ſoul and body, but to the ſouls of men chiefly; *Mat.*6,33. *Lev.*19.17. *Iam.*5,19,20. *Luke* 22,32.

Queſt. *What directions reſpect our eating and drinking?*

Anſ. 1 Our meat & drink muſt be ſanctified by the Word of God, and Prayer. 1 *Tim.*4,4 5.

2 We muſt feed upon that which is our own, and that according to our neceſſity, and with moderate delight. *Epe.* 4.28. *Pro.*5.15..

2 We muſt be *affected with Gods goodneſſe* in the creatures, our mouthes muſt ſpeak of his bounty, and loving kindnes, and not be unmindfull of the wants of others *Deut* 12.7. *Neh.*8.10.

Qu. *What Rules reſpect our Recreation?*

Anſ. 1 The matter of our Recreation muſt be neither of things holy, nor of things

things profane, but of things indifferent, free from ſcandall and ill report. *Epheſ.* 5. 35.

2 The perſons uſing them muſt bee ſanctified, weary with lawfull labour, and muſt pray for a bleſsing upon their Recreations. 1 *Tim.* 4 4, 5. *Tit.* 1. 15.

3 They muſt bee uſed *moderately*, watchfully, wiſely, Chriſtianly, and ſeaſonably, *Phil.* 4. 5, *Eccleſ.* 3. 1, 2, 3, 4.

4 You muſt uſe them to *Gods glory*, the refreſhing of your weary body, preſervation of health, the making of you more fit for your calling, and duties of Sanctification. 1 *Cor.* 10. 30, 31.

Q. What directions reſpect our Apparell?

Anſw. 1 The matter of our apparell, muſt not be overcoſtly, but according to our ability, calling, condition of life, and example of the graver ſort of people. 1 *Pet.* 4. 5. *Gen.* 3 2, 1.

2 The faſhion of our apparell muſt not be ſtrange, garniſh, wanton, but according to the cuſtome of the Countrey, & more ſober ſort of people, amongſt whō

we live. *Zeph.* 2. 8. *Tit.* 2. 3, *Rom.* 2. 2

3 Wee muſt weare ſuch apparell a may ſerve for health, decency, and di ſtinction. *Gen.* 3. 21. *Hag.* 1. 6. *Deut.* 22.

4 The putting on of our apparell muſ minde us of the loſſe of our innocen cie, of the putting on of Chriſt, and o the girding up of the loines of our mind and the putting off of our apparel, muſt mind us of putting off our ſins by rege neration, and of putting off our fleſh by a bodily diſſolution. *Ro.* 13. 14. *Col.* 3. 12 1 *Pet.* 1. 13. *Eph.* 4. 23, 24, 2. *Pet.* 1 14.

Queſt. *What rules muſt We obſerve in companie?*

Anſw. 1. Wee muſt endeavour ſo much as may bee, to have peace with all men, but familiarity only with good mē. *Rom.* 12 18. *Heb.* 12. 14. *Pſal* 101. 4

2 We muſt labour to doe good, or re ceive good in every compa ny. *Heb.* 10. 4

3 Our converſation muſt bee ſuch a mong all men, as doth beſeeme the Go ſpel. *Phil.* 1. 27.

4 We muſt ſhew forth both pietie and

and humanitie in our companie. 1. *Pet.* 2.17. 1 *Pet.* 3.8.

5 All needleſſe ſociety with wicked men muſt be avoided. *Ephe.* 5.7.8.

6 When we have neceſſarie occaſion of converſing with carnall people, wee muſt walke blameleſſy, and wiſely towards them. *Matth.* 10.16.

7 We muſt love all good men with a Chriſtian, and ſingular affection, wee muſt maintaine an holy fellowſhip with them, we muſt walke in all faithfulneſſe towards them, and bear their burthen in the time of affliction, ſubjecting our ſelves to their godly counſell, following their gracious example, reverencing the ſtrong in the grace, and giving no offence to the weake. *Pſal* 16, 3. *Gal.* 6 1. *Rom.* 14, 1. *Heb.* 10.24, 25. *Pſa.* 141.5 1 *Cor.* 11. 1.

8 We muſt love our choice and godly friend dearly, freely, ſincerely, and conſtantly, give him wholeſome and hearty counſel, communicate our ſecrets to him, and extend, our love to his

posterity. 2 *Sam* 1, 26, 2 *Sam*. 9, 1.

Queſt. *What motives are there indu cing us thus to order our converſation?*

Anſw 1 The ſtricke charge whic God hath given us, 1 *Pet*. 1. 10.

2 The end of our Redemption. *Tit*, 2.

3 The honour of our calling. 2 *The*. 1.

4 The *beautifying* of the goſpel. *Ph*. 1 2

5 The giving of good example to o ther people. *Matth*. 5. 16.

6 The ſingular priviledges attendin true Sanctification. 1 *Tim* 4 8.

Chap. VII.

Queſtion.

WHat *is the ſixth ſtep by whi God doth proceed in the worke mans ſalvation?*

Anſw. Glorification. *Rom*, 8, 30 *Theſ*. 2. 12.

Queſt. *How may wee be aſſured th there is a future eſtate of glorie and ha pineſſe reſerved for the righteous.*

Anſw. 1 By the clear and plentif

teſ

testimony of the Scripture. *Iob* 19.26. *Dan*,12,2. *Isa*,25,6 7,8 *Isa*,57,2. *Iohn* 5 29. *Mat*,13.43, *Mat* 19,29,&c.

2 By the perfection of Gods goodnes; he is the chiefest good, and will most perfectly communicate himself unto his beloved, *Psalm* 36,9

3 By the equity of his Iustice, rendring to all men according to their doings, 2 *Thes*,1,7. 2 *Tim*,4,8.

4 By the Truth of Gods promise, *Tit*. 1,2, 1 *Iohn* 1,25

5 By the power of God to accomplish his purpose, *Iohn* 10,28 29

6 By the dignity of Christs merit. *Heb*,7,25

7 By the efficacy of Christs Intercession *Rom*,8.34

8 By the Termes of Relation between Christ, and his people; he is an eternall King, Husband, and Saviour, and therefore must needs have subjects, a Spouse, and a saved people, which shall live in glory for ever.

Quest. *What is Glorification?*

Answ. It is the blessed estate of Gods people after this life, wherein they shall have freedome from all sin, and misery, & the ful perfection of grace and glory, both in soul and body. *Ephes.* 5. 27 *Isa.* 66. 21. 1 *Cor.* 13. 10, 11. *Rev* 21. 4. 5.

Quest. *Who is the Author or cause efficient of this Glorification and blessed estate of Gods people?*

Ans. God of his free grace, and favour in Christ, *Rom.* 6, 23. and that,

1 In regard of Preparation. *Mat.* 25. 34. *Isa* 64. 4.

2 In regard of Stipulation, God hath promised life eternall. 1 *Iohn* 3, 25.

3 In regard of Acquisition, God gave Christ to purchase this glory for us. 1 *Iohn* 3. 16.

4 In regard of Application, God by the Ministery of his Word and Spirit revealing this life eternall to them working faith in their hearts to beleeve it, and sealing up the same unto their soules. *Rom* 8, 16, 17. *Ephe* 1. 14. *Ephe.* 4. 30. 2 at the day of their death by the Mini-

Ministery of his Angels carrying them into *Abrahams* Bosom. *Luke* 16,22. 3 in the last day by Iesus Christ, raising their bodies again to a glorious estate. *John* 5.29.

5 In regard of Conservation, and continuance, God will for ever confirm them in that glorious condition *Rev.* 3 12. *Luke* 20,36.

Q. *What doth the name of that blessednes or glorification which the people of God shal have in the next life compris under it*

Ans 1 A compleat presence of all good.

2 An utter absence of all evill.

3 An unchangeablenesse of felicity.

4 A perfect fruition of God himself, who is the blessednesse of his servants.

5 A most cleer knowledg of their glory in regard of the understanding, fervent love to it in regard of the will, a comfortable and abundant acquiescence in it in regard of the affection of the heart, from whence ariseth joy unspeakable & glorious in the souls of Gods servants.

Qu. *In What order, or by what degrees doth*

doth God bring men to the glorious estate after death?

Ans. 1 The soul of every true Beleever is immediately after death, by the power of God and Ministery of the holy Angels, conveyed into the estate of happinesse. *Luke* 16,26. *Luke* 23.43.

2 The Bodies return to the dust, as to a place of rest from all evils. *Isa* 57,2 *Rev.* 14,13.

3 The bodies of all men shall be reased again at the last day, and their souls shall enter into them again, and then body and soul of all true Beleevers shall be joyntly, fully, and everlastingly glorified, and the soul and body of the wicked, joyntly and endlesly tormented. *Iob* 19 25,26. *Isa.* 26,19. 1 *Cor.* 15,16. *Rev.* 20 12,13. *John* 6,44

4 There shall be at the last day a generall, strict, and righteous Iudgment, wherein Christ shall be the Iudge; the secrets of mens natures and works shall be opened, and all men judged according to their works. 2 *Pet.* 3 10. *Dan.* 7 10. *Rom.* 14,20

Quest

Quest. *Wherein doth the state of Gods people in glory differ from their estate in Sanctity here on earth?*

Ans. 1 In this life Gods people have need of the externall Ministery of the Word, and internall Ministration of the Spirit, which in the next life they shall not need. 1 *Cor.* 13,8,9,10

2 In this life good and bad are mixed in the next life Gods chidren shall have absolute freedom from all sinfull people *Mat.* 13,30. *Mat.* 25,33.34

3 In this life Gods children are troubled with inward corruptions, many failings, and temptations, and persecutions, but in the next life they shall have a plenary discharge from all evils. 1 *John* 1,8. *Ephes.* 5,26 27

4. Here Gods people see, and know God obscurely, by meanes, there they shall see him face to face, know him fully, and have the immediate fruition of his presence. 1 *Cor.* 13.12.

Quest. *Shew me briefly wherein stands the excellencie of the glorious estate of Gods faithfull people?* *An.*

Answ. In a full freedome from all evil, and in a perfect fruition of all good. *Psal.* 16. 11 *Rev.* 21. 4, 5.

Quest. *What are the evils from which they are freed?*

Answ. From all bodily labours, diseases, and afflictions, from all naturall infirmities, from all sin, and inclination to sin, from all bodily and spirituall adversaries, from all shame, and sorrow for their owne, or the sins of others, from the displeasure of God, and from the trouble of an evil conscience. *Rev.* 14. 13 *Heb.* 4. 9, 10. 2 *Thes.* 1. 7. *Rev.* 21. 4. *Eph.* 5. 26. *Rev.* 20 10 *Rev.* 22. 3

Quest. *Wherein standeth that good whereof they shall have the full fruition?*

Answ 1 Their knowledge of God inclination to good, love to God, and his people, shal be in every degree compleat: the whole man shall bee perfectly conformable to the will of God, and Gods Image, both in soule and body shall be perfectly restored. 1 *Cor.* 13. 8 11, 10 *Ro.* 13. 19 *Reve.* 3, 4, 5. 1 *Iohn* 3. 2.

2 The

2 They shall have the full and blessed vision of God for ever, and everlasting communion with Christ Jesus, the glorious Angels, and all Saints in in the highest heavens. *Rev.* 22. 3.4, 5

Quest. *What inducements are there to move us to labour for this glorious Estate?*

Answ. The vanitie and emptinesse of the creature: it cannot content us, make us happie, comfort us in heavinesse, deliver us our of dangers, not perpetuate our earthly estate and condition; no, not when we have it in the greatest abundance. *Eccle.* 9, 2. 11. *Eccle.* 5. 10, 11, *Job* 20, 22.

2 The sweet and comfortable fulnesse which for the present we shall find in God, even when we are in the lowest state, *Ps.* 36, 8. *Gen.* 17, 1, *Gen.* 15, 1, 2 *Jo.* 1, 16, *Ps* 62, 9 &c. *Ps.* 4 6

3 The great things which Christ hath done to make us partakers of that glorious estate. *Tit.* 2. 12, 14 *Ephes.* 4. 11. 13, 14, 15.

4 The

4 The insufferable and endless shame, sorrow, and torments we shall draw upon our selves, if wee prepare not for that estate. *Matth.* 25. 41. *Isa.* 30. 23.

5 The glorious condition, and everlasting continuance of this blessed estate in heaven. *Rev.*21.2.23. 1 *Pet.*1. 4.

Laus Deo in æternum.

FINIS.



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